BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

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This Month

• The monthly workers' conference can be a social affair, a routine business meeting or a means of help and growth to your teachers. How would you classify your meeting? Miss Dorothy Pease, Director of Religious Education for the Lake Avenue Baptist Church, Rochester, N. Y., gives some suggestions for a worth-while meeting. Upon the foundation of this general discussion (page 16) the writer builds plans for an age-group conference (page 19).

• The young people of the First Baptist Church of Seattle, Washington, devote their Sunday evening service to "The University of Life." The pastor, Rev. Harold V. Jensen, explains the plan in detail. Read how a church advances intellectually at the same time that it grows spiritually.

• "How Can Parents Get Help in Bible Study?" The answer comes from Edward Randolph Bartlett, Professor of Religious Education at DePauw University (Methodist, Greencastle, Indiana), author of *Church School Methods.*

Next Month

• Findings of various surveys throughout the country reveal the amazing lack of adequate leadership in many churches. Accordingly, in October, BAPTIST LEADER will stress "Leadership Education Advance." Children's workers will find real help in an article by Miss Hazel Lewis, Editor of Children's Publications, Christian Board of Publication. "The Teacher's Own Growth" (suggested title) clearly indicates the content of the article. Young People's workers will benefit by a series of articles on "Teaching Methods." Dr. Roy A. Burkhart, pastor of the First Community Church, Columbus, Ohio, will open the series with an explanation of "The Discussion Method." Dr. Burkhart formerly served the International Council as Associate Director of Young People's Work.

• Look particularly for "Democracy and Religion," by J. A. Muste. It is the message of a man with a marvelous experience.

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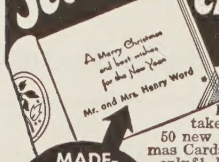

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OF INTEREST TO BAPTISTS

■ In 1940, the Northern Baptist Convention will meet in Atlantic City, N. J. Wichita, Kan., has been selected as the 1941 meeting-place.

■ Rev. Earl F. Adams, pastor of the Delaware Ave. Baptist Church, Buffalo, N. Y., has been chosen as the successor of Dr. W. H. Bowler, secretary for the Council on Finance and Promotion of the Northern Baptist Convention. This selection brings an experienced and dynamic leader to a post of far-reaching influence.

■ Dr. W. H. Bowler, upon turning over his work to his successor, will join the staff of the National Council of Northern Baptist Men. He will set up conferences and in other ways promote Every-Member Enlistment plans. His special knowledge and wide experience will make his services in this field extremely valuable.

■ The National Association of Broadcasters, on July 11, adopted a revised code of standards to be observed by the broadcasting industry. This code contains the following paragraph respecting religious programs: "Radio, which reaches men of all creeds and races simultaneously, may not be used to convey attacks upon another's race or religion. Rather it should be the purpose of the religious broadcasts to promote the spiritual harmony and understanding of mankind and to minister broadly to the varied religious needs of the community."

■ The Thirteenth World's Sunday School Convention will be held in Durban, South Africa, July 22-28, 1940. This will be the first representative gathering of world Christians ever to assemble on the continent of Africa. Travel folders may be obtained by addressing the World's Sunday School Association, 51 Madison Ave., New York.

■ Some of the most exciting archeological finds of recent years have been made recently at the site of the biblical town of Ezion-geber, where extensive excavations have been made under the supervision of the American Schools of Oriental Research. It has been established that this city was "the Pittsburgh of ancient Palestine." It was a strongly fortified factory-city and contained the largest smelting and refining plant that has ever been discovered in the Far East. Dr. Glueck, in reporting his work, says:

"There was, so far as we know, only one man who possessed the strength, wealth and wisdom capable of initiating and carrying out the construction of a highly complex and specialized site. He was King Solomon."

At Ezion-geber Solomon "was able to have smelted and refined and worked up into finished products the ores extracted from his great copper and iron mines in the Arabah, and was then able to export them directly by sea and by land in exchange for the spices and ivory and gold and precious woods of Arabia and Africa and India."

■ Michigan Baptists are making ambitious plans for their annual state convention to be held October 16 to 19 in the First Baptist Church, Lansing, of which Rev. Julius Fischbach is pastor.

■ The First Baptist Church of Westboro, Mass., Rev. C. W. Robbins, pastor, was severely damaged by the hurricane of a year ago. A financial campaign has now been brought to a successful conclusion, and the work of rebuilding is in progress.

■ Rev. Shields T. Hardin, formerly of Geneva, N. Y., has become pastor of the First Baptist Church, Olean, N. Y. This church, with its large membership and excellent facilities for Christian education, anticipates a bright future under Mr. Hardin's leadership.

■ The Baptist churches of Chicago have set March 7 to 17 as the dates for a simultaneous city-wide evangelistic crusade. Each church will conduct the effort in its own way, but will join in the general plans being made by the large and representative committee in charge.

■ Did your church conduct, or cooperate in the conduct of, a vacation church school this past summer? If so, do not fail to send word of that fact to the director of Christian education for your state. He will supply you with a blank form to be used in reporting it. Prompt and complete reports are a great help.

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■ The Simpson's Creek Baptist Church of Bridgeport, W. Va., is the oldest Baptist church in that state. Under the leadership of its pastor, Rev. J. William Bonner, it has greatly reduced the indebtedness upon its building.

■ Rev. Claibourne Johnson, minister of education in the First Baptist Church, Dayton, Ohio, has accepted a call to the pastorate of the First Baptist Church, Galesburg, Ill.

■ Not all pastorates are brief. Some possess a gratifying stability. To mention only a few: Rev. C. W. Dannenhauer is in the seventeenth year of his pastorate of the Parkside Baptist Church, Camden, N. J.; Rev. George S. Young is in the twenty-sixth year of his pastorate at Jenkintown, Pa.; and Rev. George Wendell has been pastor of the First Baptist Church, Honesdale, Pa., for thirty years.

■ The First Baptist Church of Mt. Morris, N. Y., celebrated recently its one hundredth anniversary. Rev. Harvey R. Koester is pastor.

■ According to Professor Edward S. Evenden of Teachers College, Columbia University, teaching in the United States lacks public respect as a profession because of the inadequate preparation of its personnel, the low salaries it pays, and the preponderance of women teachers. He proposes the recruiting of able men to teach in the elementary schools, an increase in the preparation required of elementary teachers, and a wider range of salaries without automatic "raises."

■ Mr. Charles S. Donley of Pittsburgh has been chairman of the Kiwanis committee on support of the churches in their spiritual aims. Addressing a crowded conference, he said: "Political and religious persecution in Europe has awakened the religious spirit in America and we are finding that churches are increasing both in membership and attendance. Because all churches are being attacked, denominations are setting aside their doctrinal differences to defend the whole organization of the church. Over two thousand Kiwanis clubs next year will have committees to carry on activity in cooperation with the churches. All our clubs will first of all emphasize spiritual idealism and religious tolerance as a necessity for balanced happiness. The only way to settle strife, misunderstanding and controversy is to emphasize the spiritual values of life."

■ "Man needs a healer. The glory of Jesus is in the manifestation of a compassionate heart. Jesus is not unconcerned; he is not a disinterested spectator. He always identified himself with human suffering."—*Dr. Joseph R. Sizoo.*

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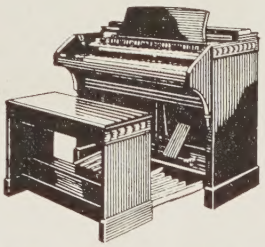

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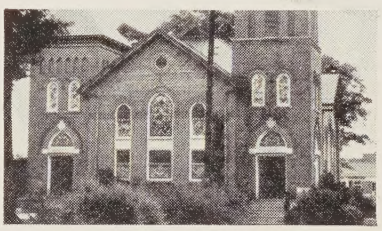

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ISAIAH 35: 1

"God must love

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ABRAHAM LINCOLN said that God must love the common people because he made so many of them. The same logic would compel us to believe that God must love small churches because he inspired the building of so many of them. Out of the more than 7,000 churches in the Northern Baptist Convention, over half of them have fewer than 125 members each and only one church in four has more than 250 members. Not all the small churches are in the country, of course, but most rural churches are small. Because the rural church has been in the past the backbone of our denomination and because that backbone is said to be weaker today, it will be especially interesting to get a close-up view of one of the many country churches that have increased in strength with the passing years.

The oldest Baptist church in southern California is located at Downey, Calif., where Rev. James Robertson has spent more than a quarter of a century as pastor. Founded within three years after the close of the Civil War, this church still retains something of the spirit of those southern pioneers who made their way west from a disorganized southland, to start life anew with orange culture as their chief business. Before a church-

THE OLDEST BAPTIST CHURCH IN SOUTHERN CALIFORNIA BUILDS FOR TOMORROW BY TRAINING ITS YOUTH TODAY

mall churches"

By A. Q. BURNS Photos by Ralph Berry

building was erected, those sturdy southerners constructed a brush arbor from the branches of the mustard-tree. Under its shelter they worshiped God and organized their church. The brush arbor gave way to the little frame building with its redwood hitching post, its tall steeple, belfry, and "clear-ringing bell," which in turn was replaced in 1922 by the present modern plant of Spanish architectural style.

The Pastor

Like many others in this section of the country, the pastor is an imported product, a native of Scotland. He came to Canada as an orphan to live with two uncles there. Near his uncles' farm was a Baptist church. One of the two uncles was a retired professor of Greek. As two and two make four, so an honest exposition of the Greek New Testament coupled with a living example of a New Testament church was enough to turn that Scotch Presbyterian lad into Baptist channels where he has served with distinction now for nearly a third of a century.

Then and Now

The church numbered about fifty souls when the present minister took charge in September, 1913; now it numbers 350. Eight families who were members on his coming are still members of his church. Any Sunday nowadays you will find many autos around the church, but in 1913 they could be numbered on the fingers of one hand. In 1913 there were approximately 1,500 people within three miles of the church and three other churches shared in ministering to their spiritual needs. Now there are 12,500 people and ten churches in the same area. Then it was strictly a rural area with few sidewalks; today it is a thriving suburban region with an eight-lane boulevard sweeping through it from the southern tip of Los Angeles, thirteen miles on the west, to the county-seat of Orange County, twenty-five miles to the east. Another highway runs north and south through Downey from Pasadena, twenty-five miles on the north, to Long Beach, thirteen miles on the south.

Industrial plants that require large acreage, proximity to water and rail shipping, have moved into the area, bringing wage-earners and pay-rolls. The Vultee Aircraft organization now employs a thousand men night and day. The Emsco brake-lining plant likewise employs a large number of workers. The demand for homes in this area has been insistent enough to break up many costly orange groves into subdivisions for residential purposes. This accounts for orange trees in every man's back yard, front yard, and everywhere—useful, fruitful, decorative and giving forth that orange-blossom fragrance that blankets the region for miles around.

There are no slums in this Downey area, no shacks, and virtually nobody is on relief. Most of the Baptist church members own their own homes, although a large number are employees rather than employers. A good number of professional people belong to the church, as well as many orange growers whose groves still stand reasonably intact on a large-scale acreage.

First the Blade, Then the Ear

This church has no more fanfare than the growth of the roses in the pastor's lovely garden. The search for the spectacular is a vain quest. No one knows or sees a thing unusual about the little church that has stood like Gibraltar through all the population shifts and economic earthquakes of the last seven decades. Yet everyone senses something unusual, something substantial, as though the gates of Hades could not prevail against it.

THE PASTOR'S WIFE SUPERVISES THE WORK WITH JUNIOR CHILDREN

"We're just one family in this little church. We haven't much organization but we have plenty of affection. Perhaps you'd call it an organism rather than an organization. Oh, yes, we do have our financial pledges and we used to have an every-member canvass, but we have not had one in recent years, due, I think, to the high sense of responsibility that roots naturally in the family spirit. No year has found our church failing to meet its allotment, particularly to missions. This year our missionary budget will run about $750, or a bit over $2.00 per member, and some years it has run higher. Moreover, in this small group we miss anyone who is absent a single time for any reason. Where we know each other so intimately, we really can watch over one another in brotherly love as our covenant binds us to do. And I believe that in such a friendly circle we can understand more intimately the heart of the Master and sense more keenly his outlook upon the world as well as our own individual responsibility for carrying on his work. We rural people learn that healthy cultivation is usually slow but productive of the best and most permanent results."

The Church School

When you investigate the church school to see what makes the wheels go round, you find a perfectly normal situation. The present superintendent, O. F. Litzy, has been superintendent for eight years. The enrolment jumped 100 percent the first eighteen months and has since maintained a consistently high level. Almost all conversions, he points out, come through the church school regardless of any evangelistic campaigns; and the normal steady development along all fronts of church life makes campaigns more incidental than indispensable. "One thing I insist upon," the superintendent declares and thereby reveals something more than magic, "and that is that every teacher shall be a consecrated Christian. On that I make no compromise."

Let the Deacons Explain

The present chairman of the board of deacons, L. C. Barlow, has the blood of world-girdling missionaries in his veins. His father was Rev. Nathan Barlow, long known in the Baptist ministry of Michigan. His brother, Dr. Claude Barlow, was for twenty years a medical missionary in China and is now with the Rockefeller Foundation in Cairo, Egypt. His own son, Dr. Nathan Barlow, recently completed his medical internship and is anxious to go as a medical missionary to China.

"Our church in its present prosperity," declares Chairman Barlow, "stands solidly on the life and integrity of our pastor. He lives up to the high standards he preaches. You might be interested to know that he spends no time collecting money. Neither does the board of deacons. Nor do we have any large gifts. Our money comes not by pressure but by willingness. More than that, we supply the pastor with a fellowship fund which he administers in strict confidence as he sees fit.

"No, the pastor is no dictator even though in our small church he directs personally rather than through delegated persons. You must not leave out the fact that he is an able Bible scholar and a skilful teacher. In dealing with all people he is tactful and in making his calls upon those sick or in need he has an especially helpful ability. I've been in several churches in my Christian experience but never have I worked with pastor and people whose relationship was more harmonious."

THE PASTOR'S 3-L CLASS OF YOUNG MARRIED FOLK . . . "LOVE, LIFT, LEARN"

Youth and the Church

When it is recognized that half of America's youth between the ages of 16 and 24 live in rural areas, it is more interesting to know about the part youth plays in the life of this church, a church that began as a strictly rural organization and has changed to the classification of suburban.

"I couldn't get along without the young people," exclaimed Pastor Robertson. The chairman of the board of deacons has intimated that the pastor's good mixing ability has made him popular with young as well as with old. "We have our regular young people's groups using our denominational literature," the pastor went on to say. "Both the Senior B. Y. P. U. and the Junior High B. Y. P. U. join in sponsoring a fund for a new pipe-organ which we hope to have some day. The young people compose the choir and teach in the church school; look wherever you will in our church life and you will find young people functioning. On occasion, they will put on a Sunday evening program with their own music, presenting their own message through a play. I would be lost without my young people."

A Rhapsody in Missions

This spirit of Christian friendliness apparently accounts for the origin and development of a thrilling work in home missions that already has attracted national attention. Mr. and Mrs. George Scott, members of the Downey church, rented a small acreage to a Japanese couple for strawberry culture. Japanese

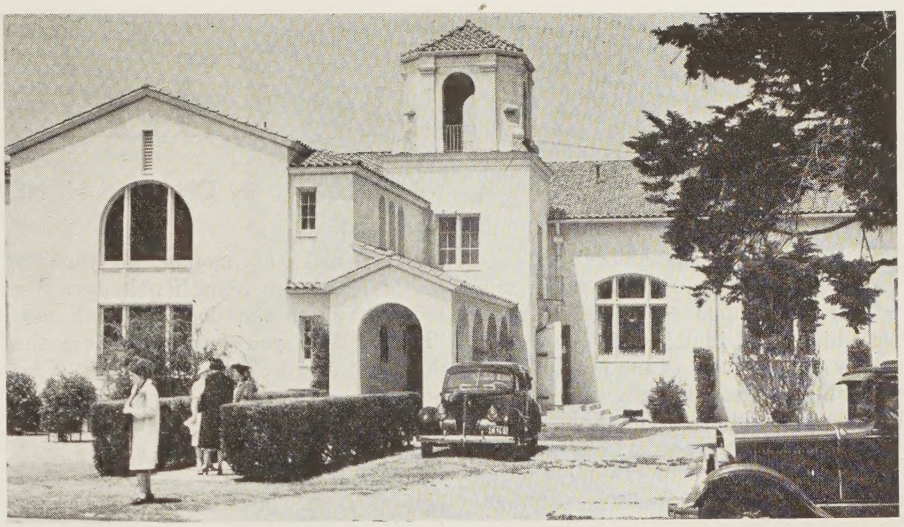
women work side by side with their men. The importance of this picture is illuminated by the fact that of the 140,000 Japanese in the United States as shown by the 1930 census, 120,000 are in the three Pacific Coast states and 100,000 in California.

The young Japanese father and mother renting from these two good Baptists of course had no nursemaid for their eighteen-month-old baby girl, and the baby was anchored under a tree while the parents worked the soil. Mrs. Scott could not help loving that little baby girl—chubby, pretty, cheerful and healthy. And as love will do, Mrs. Scott gave the baby little toys and cookies and finally she made the baby a brilliant yellow organdy dress with white ruffles and a little hat to match. The Japanese baby then became for a day the showpiece of the Japanese colony. All the Japanese mothers admired the new splendor in which little Yoshiye was arrayed as the proud parents carried the child from one friend to another.

It became noised about among all the Japanese that Mrs. Scott was a friend to the Japanese. Mrs. Scott had never lost the fire of her girlhood ambition to be a foreign missionary. It was only natural, therefore, that soon she should be telling fascinating Bible stories to the Japanese children who by and by flocked to her friendly yard. A Japanese high school girl asked Mrs. Scott to organize a Bible class for Japanese high school youth. "Believe me," Mrs. Scott declares fervently, "I went to my knees in thanksgiving that God had brought my missionary task definitely to my very door."

This group of boys and girls was organized and now after two years it numbers between fifty and sixty young people. They meet on Monday night at the First Baptist Church of Downey. The money is in the bank for a Baptist Japanese chapel and work is scheduled to begin in the summer of 1939. This money began pouring in even before any building was planned. One man without solicitation gave $1,000 for the work. As the fund grew, a Japanese Buddhist woman gave $500, saying that if Americans were that much interested in her people, she was ready to give, too. From two different sources came a total of $100 per month for the pastor's salary, although the pastor himself has not yet been discovered. Here is one salary looking for the pastor!

Only Mrs. Scott herself adequately can portray the thrill of this work. "To love them, you must know them," she says, then adds significantly, "These Japanese youth are clean, intelligent, healthy, active, friendly, enthusiastic. They put us Americans to shame at many points. Jesus becomes to them an immediate living reality; too many of us, I fear, take Jesus for granted. You ought to hear them sing the song that asks how we know that Jesus lives. They ring out the chorus 'I know that Jesus lives because he lives within my heart.' Really, it has made us better Christians to work with them and to come to know them."



THE PRESENT CHURCH BUILDING, ERECTED IN 1922, RECALLS EARLY CALIFORNIA

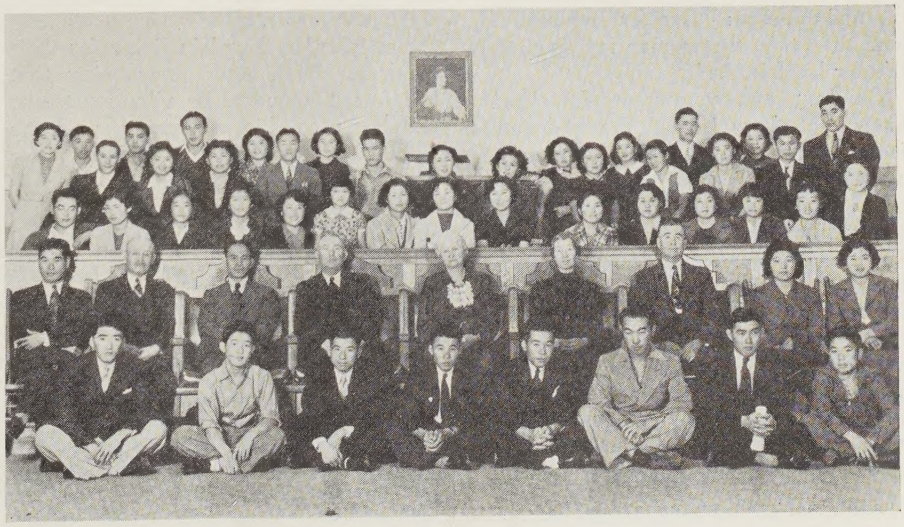
As soon as the children are permitted to leave school, the poverty of many Japanese families compels them to push their youth out of the home nest. After that they must make their own way. Mrs. Scott tells of one such Japanese girl who secured a good place as a domestic but refused to take it because they served liquor in the home. The place she found and had to take was in a Jewish home where no liquor was served but where she had to work so hard that she cried herself to sleep at night.

However, she cried herself to sleep on the verse, "My God shall supply all your need according to his riches in glory by Christ Jesus." By that Japanese girl's influence, the Jewish son in that home was ultimately led to Christ and the parents definitely interested in Christianity. The girl herself is now in school preparing to be a missionary to her own people in the homeland of Nippon. Her goal is to witness daily to at least one Japanese girl and she reaches that goal effectively. She represents what Mrs. Scott calls the efficient spirituality of the young Japanese in America today, for while this is a specific case, it is not an isolated instance. Many other young Japanese Christians are witnessing just as loyally for Jesus Christ.

In southern California the Associated Christian Youth is a group composed of Japanese definitely organized to evangelize and promote higher Christian living. In their all-day meetings they have no speakers; rather, they praise, sing, pray and testify with all the fervor of athletes. Their enthusiasm corresponds with and in some ways illustrates the marvelous vigor of Kagawa. "How I wish all American Baptists could know these fine Christians better," Mrs. Scott declares, "for then they would esteem them as we do."

The small church becomes truly great when its members so love God and one another that they go out as messengers of the Christ to their humble neighbors. The Downey Baptist Church is a living illustration of this Christlike type of greatness.

CHRISTIAN FRIENDLINESS IS SHOWN BY THE CHURCH AND THESE JAPANESE



Is the Christian Hom

By CHARLES H. HEIMSATH [1]

SOME characteristics of the old-fashioned home, fortunately, are as out of date as the tallow candles which once illuminated them: the tyranny of the "head of the family," the forbidding Sabbath, the cheerless family life, the slavery to convention, the uncomfortable drawing-room chairs, the airless bric-a-brac parlor, the callousness to the labor of little children in factories, the family clannishness, the better-than-thou denominational exclusiveness. These characteristics, we may well thank God, have been outmoded.

Other qualities of the old-fashioned home, however, are not out of date, and never will be. They are, I am glad to say, not only the better qualities, but also the qualities which make the home truly Christian. They are the timeless values upon which in every generation the happiness of the family has securely rested. Three of these enduring family virtues deserve mention: loyalty, discipline, and faith.

The Need for Loyalty

When wives and husbands know that though the heavens may change, their faithfulness to each other will never change, and when brothers and sisters feel that though the sun may cease to shine, their devotion to each other will never lessen, a strong home is assured. What inspiring stories can be told of this kind of family loyalty!

In Nashville, Tenn., on the ground of the state capitol, stands a monument to a young Confederate soldier. This young man, who was unmarried, gave himself up to be shot as a spy to protect his older married brother. So inspired were the people of Tennessee by his act that they raised this monument to his memory, and wrote upon it these words from the lips of Jesus: "Greater love hath no man than this, that a man lay down his life for his friends."

Children and young people should know that there is real fun and satisfaction in being loyal to their fathers and mothers, brothers and sisters. An acquaintance, who is one of a large family of brothers, said to me: "We brothers sometimes had scraps among ourselves, but let a boy pick on one of us and he had the whole six of us to fight."

Suppose a young brother dashes out of the house and leaves the front door open. The older brother can do either one of two things, the one disloyal and the other loyal. He can shout to his mother that his brother was careless; this will make his mother, his younger brother, and also himself unhappy. Or he can run to the door and call out, "Hey, fellow, you forgot to close the door, but I will close it for you." If he does this often enough, the chances are that the younger brother finally will come to remember that he always must close the door. The older brother then will have pride not only in himself but in his younger brother also. His loyal helpfulness will make the whole family proud and happy.

Grown people, too, need to be reminded that no rewards are so satisfying as those of family loyalty. Parents used to say, "What is home without children?" Now there are modern children who say, "What is home without parents?" A young wife, seeking emancipation, said bitterly, "Monogamy is a monotonous slavery." A weary mother of three little children complained, "I get tired buttoning and unbuttoning all day long." Have we forgotten that all deep satisfactions come out of patient, long-continued toil? Says Henry F. Cope of the high price of family happiness: "There are some elements of the cost of family life, even its apparently unnecessary sacrifice and pain, that we do well to seek to keep. Character grows in paying the high price of maintaining a family. It is the most expensive form of living for adults." It is the "most expensive form of living" because it makes the greatest demands upon character. However, it is far and away the most satisfying form of living. The faithful love of one man for one woman through the years, "in sickness and in health, for better or for worse," brings a store of common experiences, experiences which have been deeply shared and which are the material for real and lasting joy.

All true parents know how genuine is the satisfaction found in living for their children. Paul, after announcing that he did not intend to be a burden to the church, used his surprising analogy: "The children ought not to lay up for the parents, but the parents for the children." To inspire one's children with a spacious education, to give them the best possible chance at life—however difficult that may be—is for every parent an ennobling experience.

The Need for Discipline

A second principle of family happiness, passed on to us by the old-fashioned Christian home and needing to be renewed and accepted, is that of discipline.

The old-fashioned Christian home adopted without question Paul's stern ideal of family obedience. "Children," admonished the apostle, "obey your parents in the Lord: for this is right." The bishop, among other qualifications, was to be "one that ruleth well his own house, having his children in subjection in all gravity." With our present interest in "self-expression" for everybody, parents and children alike, this sounds to us as out of date as talk of looms and spinning-wheels.

Somewhere, along with the coming of radios and electric ice-boxes, there developed this new child-centered principle in education. Properly understood, the idea is sound; but it was never intended to mean child-dominated homes. Someone has facetiously remarked that the difference between the British and the American home is that the former is still parent-dominated, whereas the latter is now ruled by the children. American children expect their parents to sit quietly at the dinner-table; to be seen, but not heard.

But the difference between the best ideals of the old-fashioned home and the best ideals of the modern home is not so great as it may seem. Parents, past and present, have been trying to help their children to self-mastery. The Puritan fathers exacted obedience to gain this result; the successful twentieth-century parents develop discipline.

Note the difference between obedience and discipline. Obedience is imposed from without; discipline is acquired from within. Dean Weigle of Yale tells of a college student who, at a summer conference, expressed his rebellion in these words: "I shall soon be twenty-one, and when I am my own boss I shall give up Sunday school and the church." "Why?" asked the dean. "Because my parents always made me go to church and Sunday school," he replied. Religion for him, you see, was a matter of obedience and not of discipline; he had encountered religion, but he had never accepted it. Then came a wise answer: "If you are a true man, you can assert your independence as much by accepting religion as by rejecting it." Many have never outgrown the conduct of the disobedient child who makes a scene to attract attention. The disobedient child and the undisciplined youth are equally unfree and unhappy.

You will think immediately of the many happy results of a disciplined household: order, cheerfulness, work

[1] Pastor, First Baptist Church, Evanston, Ill.

Passé?

well done, emotional stability, temperance, economy, good manners. These are the fruits of restrained and ordered living on the part of parents and children. But discipline has two additional values which are basic for family happiness: first, it helps each of us to enjoy the other members of the family; and, second, it makes it possible for each of us to do many stimulating things. The first value is social; the second, creative.

By discipline alone are we able to "get on" happily together as a family. A person who can be happy only when he is alone has learned only half the joy of living, and that not the better half. He does not know the great satisfaction other people can give him. A child who guards his toys, plays his own games, and tries to keep his brothers and sisters out of his room, misses the many fascinating things his younger brothers and sisters can say and do. Parents who plan all their outings for themselves are missing the best fun of all—the fun of expeditions and adventures shared with their children.

An undisciplined person gets little done, and that little only by the greatest amount of friction and effort. The greater the discipline, the greater the number of the rewarding things that the members of the family can do. In a well-ordered family, they can learn to speak French, to draw, to make boats, to play games, to read worth-while books. The home can be made the center of many thrilling activities.

Edgar Frank, in his poem "Goshen," suggests that a home, even in a remote village, may be made the radiant starting-point from which the spirit adventures into every breathless place of discovery:

"I do not live in Goshen—
I eat here, sleep here, work here;
I live in Greece,
Where Plato taught,
And Phidias carved,
And Epictetus wrote . . .

"Think not my life is small
Because you see a puny place:
I have my books . . ."

The Need for Faith

A third value which we may take from the old-fashioned home for enriching family happiness today is religion. From the home, as a warm, vitalizing center, radiate the hopes, the aspirations, the faith which link us to God.

TO HELP REVIVE THE CUSTOM OF FAMILY WORSHIP OUR DENOMINATION PUBLISHES A PRACTICAL QUARTERLY OF DAILY DEVOTIONS, "THE SECRET PLACE"

When mention is made of "religion in the home," we think rightly of prayers before retiring, of reading the Bible at the dinner-table, of going to Sunday school. All of these things are valuable helps, but religion itself is a spiritual quality. It is comprehended in the inclusive term, "reverence." Reverence for one's own body, reverence for the personalities of others, reverence for the whole realm of nature, reverence for all true and beautiful things, reverence for our own religion and for the religions of others, reverence for God himself as our loving Father—this is religion in the home.

Given that elemental reverence, systematic religious habits will be useful in keeping it alive and in helping it to grow. No richer heritage can the home give its children than a knowledge of the Bible. One family, when assembled at the table, repeats from memory one or more of the Psalms. What a noble practice! Read again, if you have not done so recently, Robert Burns' poem, "The Cotter's Saturday Night." In it is an immortal picture of the family altar in the old-fashioned Christian home. Great lives have sprung from homes where there has been a family altar.

Some kind, anonymous friend sent me a clipping telling a story of great living inspired by a Christian home. It gives the record of the daughters of a pious British minister:

"More than two generations back there lived in London a Wesleyan minister, Rev. George B. Macdonald, and his wife. Not being modern, they welcomed to this world six children. Four of the five daughters lived in such a way as to leave well-remembered names.

"Alice Macdonald stood one evening beside Rudyard Lake and there pledged her love and life to Lockwood Kipling, a youth headed for India. When a son was born, the parents thought back to the night and scene of their engagement, and they named him Rudyard Kipling.

"Georgiana Macdonald married an artist who later won fame for his skill, Sir Edward Burne-Jones.

"Agnes Macdonald likewise married a youthful painter. His name was Edward Poynter, in due time president of the Royal Academy.

"Louisa Macdonald turned from the circle of artists and writers around her to marry a quiet Christian engineer. His name was Baldwin, and their son, Stanley Baldwin, has not only been premier of Great Britain, but has for many years been a lay preacher of the Methodist Church.

"Thank God for the abiding influences of a really Christian home!"

The home in which Christian faith is strong becomes not only a fortress for the soul but also a base of operations for noble, creative living.

■

HOME

Integrity must be the architect, and tidiness the upholsterer; it must be warmed by affection and lighted up with cheerfulness; industry must be the ventilator, renewing the atmosphere every day; while over all, as the protecting canopy and glory, nothing will suffice but the blessing of the Almighty.—*D. A. Hayes.*

■

Home—the nursery of the infinite. —*W. E. Channing.*

Christian Teaching *for* More Children

By WALTER D. HOWELL

Director of Church School Administration, Presbyterian Board of Christian Education

Photos of Dayton, Ohio, Week-day Church School by Ellis O. Hinsey

FIFTEEN years or so ago many persons felt that week-day religious instruction, using time released by public schools from their regular schedules, was a thrillingly satisfactory answer to several of the church's perplexing problems.

The writer recalls that one church leader, called to a board secretaryship following some years of first-hand experience with the widely heralded "Gary plan," wrote books and articles in which he expressed the sincere conviction that the released time plan would solve about all of the major problems in religious education. This writer was by no means alone in that belief, as was witnessed by a sizable wave of propaganda for the week-day church school idea.

What were the claims made for this newer agency of religious education? Have all—or any—of them been validated by the actual operation of week-day church schools? An estimated nine hundred communities in this country, large and small, have secured the concession of released time and are teaching Christianity to their children at least one hour each school week, leadership, curriculum and supervision being provided by the churches. What are the results? How good an answer is the week-day church school to the question of how to reach more of the youth of America with an effective and fruitful type of Christian character development?

Let us examine the claims made for the scheme. It is claimed that it solves the *time* problem by providing a more adequate allowance for Christian education than the admittedly meager sixty minutes a week (some of the weeks) in Sunday school.

It is claimed that it solves the problem of *irregular attendance.* Pupils are excused from attendance at public school to go to the church school; attendance records are required by the public school heads; excuses are withdrawn if pupils fail to show up at the church school. In consequence, week-day church school attendance is very much more regular than Sunday school attendance.

The solution of the problem of *reach-*

ing the unchurched child is another claim—and one of great importance. It was early asserted that a startlingly high percentage of all the pupils enrolled in the public schools of a community would attend the week-day church schools if the released time arrangement were effected. This early claim has been repeated and stressed through the whole history of the movement. Today it is confidently maintained by experienced week-day church school leaders that no other Protestant agency of Christian education reaches anywhere near so large a proportion of the total child population of the community.

Another claim, of tremendous significance, is that the week-day church school plan solves the perennial problem of securing an adequately *trained leadership* for Christian education. Because the released time will not be granted unless school boards are satisfied that the religious teachers will be as well qualified for their task as are the public school teachers for theirs, all week-day Christian education will have leadership of a comparatively high grade.

It is further claimed that the problem of *the connection of religion with only a limited area of life* is solved. The teachings of the Bible and the principles of Christian living become a part of normal every-day experience, rather than being confined to the one so-called "church-day" and those specialized experiences which are commonly associated with the program of the church on Sunday.

These are the major claims for the week-day church school on released time. There are other asserted values, but they do not rank in importance with those we have listed.

How far are these claims justified? To what degree has the week-day church school lived up to the enthusiastic predictions of its early promoters?

Well, it certainly has not proved to be a cure-all for the ills that weaken the church's program of Christian education. But no one should have expected so much of it—or of any other single agency or program. In the quaint language of the Alabama Negro, panaceas "is the leastest thing there is of." It is an American failing to expect that something new and different will be the magic formula for meeting every need and correcting all previous errors. So we push it to the farthest possible extreme of application at first and only later come to realize that the extreme of the new is equally undesirable with the extreme of the old, and gradually adjust to a blended use of the best of the old and the best of the new.

The sober truth is that the week-day church school has made good to a remarkable degree, and it has been demonstrated that *under the best conditions* it will realize just about all the values claimed for it. The insect in the oil of joy is that the most favorable conditions are quite difficult for most communities to provide. Let us detail the values that are perfectly possible if the requisite conditions are secured, and then specify those necessary conditions.

The one big outstanding achievement of week-day religious education on public school time is this: it reaches with Christian instruction and training a much larger number of the children and youth of a given community than any other agency of Christian education that the Protestant church has ever used. Neither the Sunday school, the vacation church school, nor the young people's society—nor all three combined—reach as high a percentage of the total youth group in the community as does the week-day church school. This is true for nine-tenths—if not ten-tenths—of all towns and cities where the released time plan is operating. No one can get away from the enormous significance of such an accomplishment.

It is no unheard-of thing to have every single child in the school grades served in regular attendance on the religious classes. The enrolment of 90 to 99 percent of the public school constituency in the week-day church school is quite common. To reach less than 80 percent is exceptional.

Marietta, Ohio, reported recently: "Religious classes have been held in the public schools of Marietta—grades one to six—for the last fifteen years. Every child attends, with the exception of two, out of approximately 1,600."

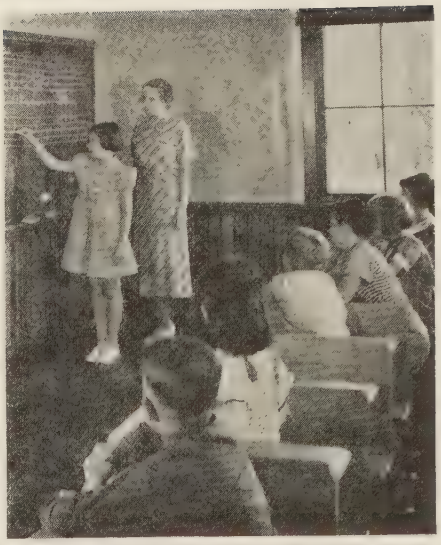
The Virginia Council of Religious Education, which has sponsored week-day church schools in its state as a major activity, reports that during the school season of 1937-1938 classes were conducted in 473 schoolrooms, with over fourteen thousand pupils in attendance. More impressive than these totals is the record that nine out of every ten possible pupils took advantage of the opportunity to receive religious training. In sixty-one of the classes, 100 percent of the public-school pupils were enrolled; in thirty-nine classes, 99 percent; and in 257 classes, from 93 to 98 percent.

In East Liverpool, Ohio, one employed teacher in one school visited seventeen schools each week, teaching thirty-three classes, with a total enrolment of 1,214 pupils, many of whom were not connected with any church. In addition, this teacher delivered 655 public addresses during the year. This entire community enterprise, sponsored by the cooperating churches of the city and other interested organizations, cost only $1,200 for the year.

Dozens of other communities could be cited where the percentage of total public-school enrolment attending the church school classes is equally remarkable.

The week-day church school makes a

through Week-day Church Schools



valuable contribution to the solution of the perplexing problem of more time for Christian education. So do some other plans, notably the extended session of the church school on Sunday morning. Fifteen or twenty all-morning sessions of a vacation school, when well used, equal in value a good many typical Sunday school hours. The week-day church school is but one of several plans whereby a more adequate provision of time may be made.

Whether or not the week-day program of religious education does much toward providing more effective leadership depends, of course, upon the type of leaders used. In theory its leadership is certainly superior, and it is so in actual practice in many instances, but not in all. If the system depends upon untrained leaders, this claim will not be met.

The writer believes it is fair to credit the week-day church school with doing much to bring religion into a place of normalcy in the every-day experience of the child. Skilled and consecrated leaders have used the opportunity available in the week-day school to great advantage in developing the attitude that Christianity is a workable way of living all of life, at all times and in all places, in addition to being the only true and satisfying system of belief and worship. Thus religion is not confined to Sunday and to church meetings in the thinking of the well-taught pupil of the week-day church school.

If this review of proved values is trustworthy, it is hard to escape the conviction that the week-day church school *is* the right answer. Not to all the questions that confront pastors and Christian education leaders, but to several of the most important ones. Yes, the week-day church school is the best answer—*if!* Here again is that mean, miserable, upsetting word! If your community can meet the requirements for success, week-day church schools will be of almost inestimable value to the cause of the church and the Kingdom, but the requirements are not easy to meet.

Probably most experienced leaders would include in a listing of requisites for success, the following:

1. Time released from the regular public school schedule, not less than fifty minutes net.

2. Employed teachers, with training equivalent to that of the public school teachers (or volunteer teachers with equal training and with equal sense of responsibility for regularity and for adequate preparation and out-of-class work).

3. Adequate finances to insure a permanent operation of the program.

4. A worthy curriculum, selected or formulated by persons competent to fit the curriculum to the unmet needs of the particular group of pupils who are concerned.

5. Administration and supervision by a permanent body of high-grade persons, representative of the majority of the organized religious forces of the community, including Protestant, Catholic, Jew.

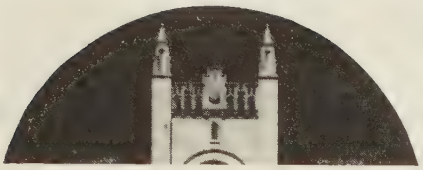
6. Months of study and preparation before launching the plan.

Too many towns have begun week-day church school work without meeting these essentials to the best results. It is not the sort of enterprise that can be "put over" in a hurry. Unless it is begun on a solid foundation, time will prove that it had better not have been begun at all. Churches have no right to ask public schools to surrender an hour a week of the pupils' time for religious education unless they are fully prepared to use that time well.

Out of the years of experience in this field have come such important "don'ts" as these: Don't plan to start much less than a year after the idea is first discussed seriously. Don't depend on volunteer teachers, unless there is absolutely no other way. Don't try to cover all the grades at first; start with part of them and hope to expand later. Don't assume that a complete set of graded textbooks is available from some publishing house; no such series has been completed recently enough to be usable. Don't depend too much upon ministers to do the teaching; with the finest spirit of sacrificial service, most ministers are too burdened with pastoral duties to give to this task the time and effort it requires. Don't merely duplicate the work done in Sunday schools; make your curriculum supplement and complement the child's other Christian education experiences. This means that you will need to study and evaluate the total program.

Ah, yes, the week-day church school is a difficult enterprise, but scores of communities have surmounted the difficulties and are reaping results that are supremely worth while.

If you dare to accept the challenge and meet the essential conditions, the cause of Christian education in your community will come into possession of its greatest possible new asset. At its best, the week-day church school is the right answer to the problem of reaching more of our children, for whose spiritual training we are responsible, with a more effective type of Christian education.



Baptists and Higher Education

SKINNER MEMORIAL CHAPEL, CARLETON COLLEGE, NORTHFIELD, MINN.

By H. I. HESTER

PROFESSOR OF BIBLE AND RELIGIOUS EDUCATION, WILLIAM JEWELL COLLEGE, LIBERTY, MO.

THE program of work in any denomination today has to be comprehensive and varied. There are many phases of denominational work which must be included in our efforts. As Baptists we want to have a part in every worth-while enterprise of kingdom building. One of the most vital and essential phases of our denominational work is education.

Baptists occupy a worthy place in the Christian life of America today. A century ago they were few in number. They were not recognized among the leading bodies of Christians. Their position in matters of doctrine was not generally accepted. Scholars of other groups not only ignored them, but also sometimes ridiculed them. Today their position is a different one. They have large numbers—there are now about seven million white Baptists in the United States. They have increased in larger measure than any other evangelical body in the United States in recent years. Christian scholars have come to look upon them with favor. Many of their distinctive doctrines, which were regarded as radical and dangerous a century ago, are now accepted and even taught by other bodies. The Baptists now constitute one of the most influential bodies of evangelical Christians in the world.

Baptists have had an honorable history in our country. They have been noble patriots. In the attaining of many of the great principles of religious freedom for which our country is noted, they have had a notable part. They have been leaders in evangelism, in world-wide missions, in Sunday school work, and in young people's activities.

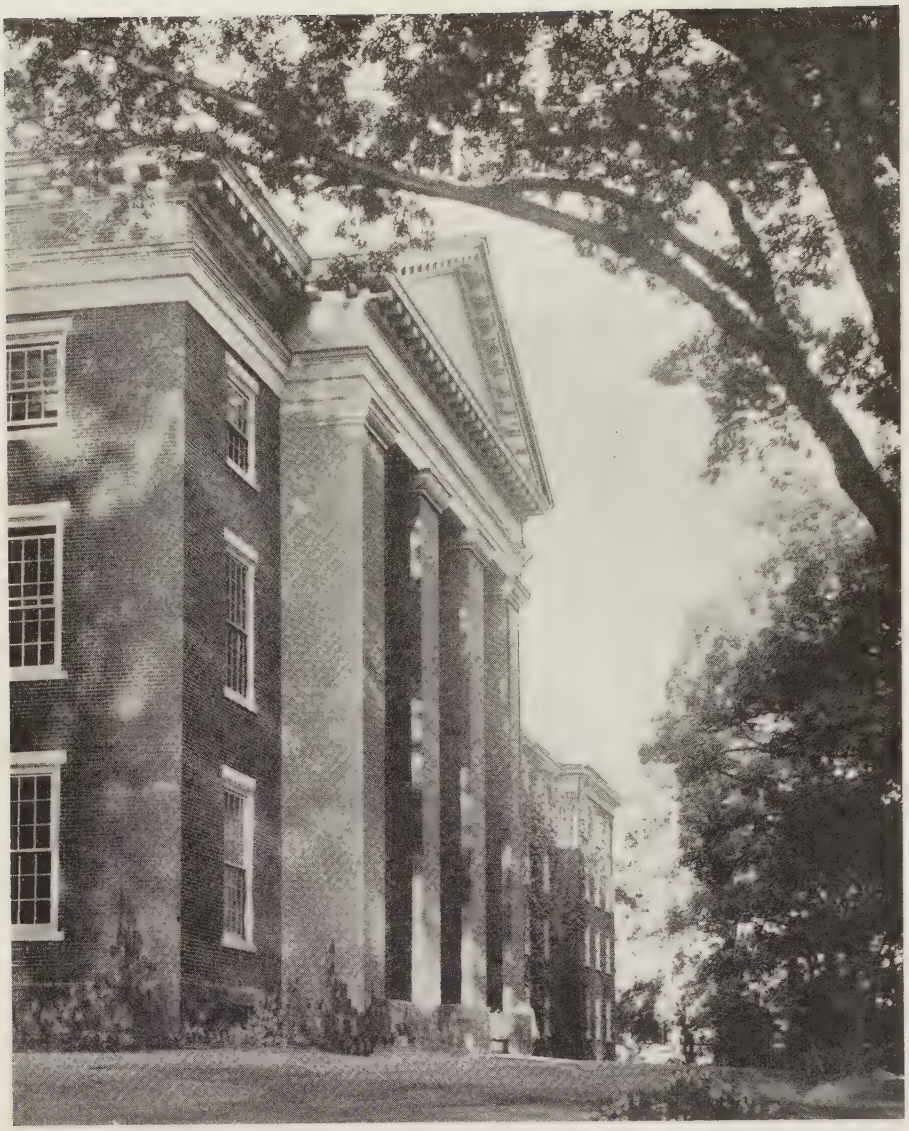
Baptists Have Led the Way

Though it is all too little known, they have been real advocates of, and leaders in, higher education. If one thinks of Baptists as a people without interest in higher education, let him look into the story of the founding of colleges in America. Early in American history Baptist people saw the necessity for institutions of higher learning and began to do something about it. Brown University, "the first college in the middle states," was founded by Baptists in 1764. Matthew Vassar, a Baptist, founded the college now called by his name, which was "the first real college in America for the higher education of women." Bates, Baylor, Bucknell, Chicago, Colby, Colgate, Denison, Wake Forest, William Jewell—to mention only a few—were established by our Baptist forefathers. In secondary schools (now disappearing), in colleges, and in seminaries they have a leading place among the denominations. They have over $244,000,000 invested in educational institutions. Says Frank S. Mead in *See These Banners Go:* "They have more dollars invested in education, at the moment, than any other church in America."

In practically every state east of the Mississippi River and in several western states, one will find at least one good Baptist college. These colleges are not wealthy—indeed, in many cases, they are greatly in need of financial assistance—but they are doing splendid work,

ADMINISTRATION BUILDING, SHURTLEFF COLLEGE, ALTON, ILL.

CAMPUS OF FRANKLIN COLLEGE, FRANKLIN, INDIANA



"OLD MAIN" AT BUCKNELL UNIVERSITY, LEWISBURG, PA.

CAMPUS OF KEUKA COLLEGE,
KEUKA PARK, NEW YORK

LIBRARY AT DENISON UNIVERSITY,
GRANVILLE, OHIO

and are giving a good account of themselves.

All of this does not mean, of course, that every Baptist is actively interested in colleges and that there is nothing more to be done or desired. This is by no means the case. It does mean, however, that there have always been among us a few, at least, who have seen the necessity for higher education and have been willing to strive and even to sacrifice to meet this need.

The Work of the Denominational College

Perhaps there has never been a greater need for those schools than today. In a real sense they are indispensable to our work. This is true in that they are the institutions in which our young people who will be our leaders tomorrow, are trained. And this does not mean ministerial and missionary students only. These young men and young women who are in training for definite Christian service at home or abroad, must be provided with the best equipment we can furnish them. But these are not the only students in our Baptist

CAMPUS OF REDLANDS UNIVERSITY,
REDLANDS, CALIFORNIA

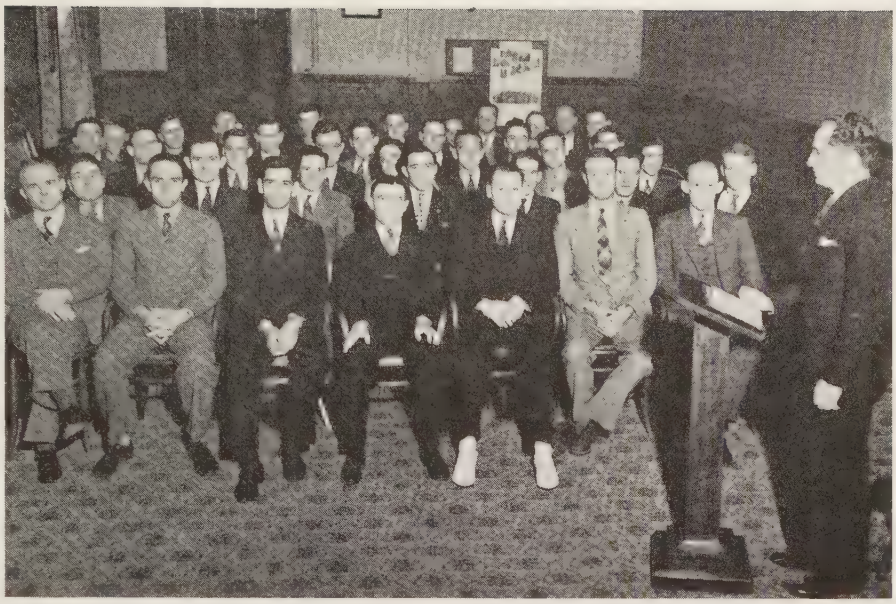
colleges. In fact, in most schools they constitute only a small part of the student body. All the other students, who have no intention of preaching or of entering some Christian calling, offer a most vital challenge to our schools. From the ranks of these will come the leaders in laymen's work and women's work. From these will come the Sunday school teachers, the deacons, the trustees, and other lay leaders. In the formative years of college life they need just the training that a denominational college can give them. The fact is that only in these church schools can this instruction be given. Our Baptist people are not antagonistic to the work of our universities or other state-supported schools. Such institutions have their place and are doing their work. In this we wish them well. But such institutions cannot teach religion. In America one of our fundamental principles is the separation of church and state. For this principle Baptists have always contended. Baptists need institutions of higher learning where, without interference or molestation, they are free to teach the truth as they conceive it.

In the work of our Baptist colleges there are two points of emphasis. One of these, of course, is scholarship. These schools must not fall short at this point. It is absolutely necessary that high standards of scholarship be maintained. The same number of courses cannot be offered as in the larger universities, but there can be—and in many of them there is—the same quality of work as in state universities.

The other point of emphasis in our Baptist colleges is the development of personality or the building of character. We feel that our obligation to the student is not fulfilled in the providing of opportunities for intellectual development only. Men and women of character are needed in our world today. There is no substitute for integrity. The student must be taught, not only to think, but also to live. The principles of living as taught by Jesus must be practised by all men; that is the only hope of society.

In Baptist colleges we are free to teach and to observe the Christian way of living. These colleges have, or ought

HISTORIC JEWELL HALL,
WILLIAM JEWELL COLLEGE, LIBERTY, MO.



SOME OF THE MINISTERIAL STUDENTS AT WILLIAM JEWELL DURING 1938-39

to have, strong departments of Bible or Christian Education. These departments can offer a variety of courses in which the truths of our Christian faith are ably presented to students. Daily chapel exercises of a worshipful nature are held for the students. The professors in all departments of instruction are Christian men and women who seek to live the life of a Christian. The spirit or atmosphere of the school is Christian. The students have frequent personal contacts with the teachers. The number of students is limited so that the most intimate and personal friendships can be formed and cultivated. In such schools the students receive both intellectual and spiritual stimulus. Such twofold development has been, and still is, the objective of our Baptist colleges. One may now ask the question, What of the results of such a policy? To this we answer: Look at the achievements of the alumni of these colleges.

Achievements of the Denominational Colleges

Let us look at these achievements in two realms. First, in the field of specific religious leadership. In general, statistics reveal the amazing fact that well above 90 percent of all our Christian leadership is trained in these schools. Preachers, missionaries, educators, editors, secretaries, and lay workers in our churches come almost wholly from Christian colleges. These religious leaders bear the burden of our work in foreign lands and at home. They make up the great majority of our vital Christian leadership. Go to any denominational gathering and you will feel almost as if you were attending an alumni meeting of the Christian college of that area. The astounding fact is that our church life in America and on mission fields has been made what it now is by the men who were trained in these colleges. The surest way to kill our churches and our mission work is to let these schools die!

In the second place, the lay students in these colleges have rendered great service and have attained unusual distinction in nearly every field. They are prominent in every line of reputable business and in all the professions. Usually they are leaders in their community and in their profession. The percentage of these graduates who have attained fame and distinction is unusually high. For example, in a recent volume of *Who's Who in America*, 7,219 were listed as college men. Of this number, 5,436, or more than two-thirds were graduates, not of some famous university, but of the small Christian college. Recently the *New York Examiner* declared editorially that 70 percent of all of the leaders in industry and professional life in America were the products of the church college. All these facts prove that it is eminently worth while to emphasize character development in our colleges.

How Baptists May Help Their Denominational Colleges

Enough has been said to demonstrate the worth of our Baptist schools. A word must now be said about the obligation of our Baptist people to these schools. There are three very definite things which the Baptists of our country can do for our colleges:

1. Our people ought to have a sympathetic understanding of the work of the Baptist colleges. These schools belong to the denomination. The administrators are eager to see the church people well informed and actively interested in their work. It would bring a new day for our schools if the churches in each state would get acquainted with the nearest Baptist college and pray for it.

2. Baptist people can render a distinct service to their colleges by assisting worthy young people to enter them for college training. In the securing of high-class students there is strong competition among colleges today. Baptist colleges need students of the right kind. Our Baptist schools deserve the best students. As a general principle, young people who are members of a Baptist church ought to attend the college of their own denomination.

3. Our Baptist people must provide financial assistance for their colleges today in a larger way than ever before. There has never been a time when this was as imperative as now. Competing schools are receiving enormous sums of money from the government and from private individuals. New buildings, enlarged teaching staffs, scholarships and other forms of help are being provided for the schools with which Baptist colleges must compete. In order to do their work and to meet competition, Baptist schools must have help on a scale not realized as yet. Baptists have never adequately provided for their schools. We have been too eager to establish schools, and then altogether too willing to let them die without proper financial support. We have reached a crisis now. With many of these colleges it is a matter of life and death. Many already have had to give up the struggle and close their doors. Still others will have to close unless help comes at an early date. Our people have the money, not only to save their colleges, but to put them in position to do their greatest work. What an opportunity for the investment of money!

America's first great foreign missionary, Adoniram Judson, who did such a monumental work in Burma, just before his death, was asked by a friend: "Dr. Judson, if you had $10,000 to invest in Kingdom building, how would you spend it?" After a moment's reflection, the great missionary who was so deeply interested in foreign missions, replied: "If I had $10,000 to spend in Kingdom work, I would put it all in a Christian college in America, where in training young people and in building character, you are raising the seed-corn of the earth." The Baptist people of America would do well to heed the wisdom of Dr. Judson.

The Workers' Conference

By DOROTHY W. PEASE[1]

Each month on this page Miss Pease will offer brief suggestions for making the workers' conference for that month vital and helpful.

Review and Preview

GOOD workers' conferences do not "just happen." At the end of each school year the superintendent or the director of religious education and the Committee on Religious Education should make an appraisal of the work which has been done as a guide to the following year's program. Reports of the officers and department principals, problems noted during the year, advances made as a result of the emphases for the year, the strong points and the weaknesses, are considered. How has the attendance compared with the previous year? How many new pupils have been enrolled? How many have been dropped for reasons other than removal from the city? What percentage of the pupils have maintained a high average of attendance? What evidences have we of achievement in attitudes, appreciations and information? How many have followed Christ in baptism? Have the teachers proved their interest with punctual and regular attendance, with contacts with the homes and with a vital concern for their pupils? Such an analysis reveals the most pressing needs in the school and leads to the choice of emphases for the coming year.

A Well-Balanced Program

Keeping these emphases in mind, a well-balanced program can be planned which will meet the needs of the teachers. Conference leaders are engaged on the basis of their ability to discuss the particular subjects chosen, not because of their general reputation as "interesting speakers." If possible, the programs for the year should be mimeographed and distributed at the first fall conference.

What is a well-balanced program? Some church schools use their workers' conferences as a school in leadership education, offering standard credit courses. Some schools plan five conferences with "first series courses," and balance these with inspirational conferences in the fall and spring. Some schools have general conferences once a quarter with a series of addresses on subjects growing out of their needs. Other months the teachers have conferences at the homes of their department principals to plan the quarter's work. Those who follow the more common practice of monthly conferences of all workers should plan to meet all phases of a teacher's needs—spiritual, factual, technical and social—during the course of a year.

Conferences fail when they become routine and cease to meet definite needs. At some workers' meetings the teachers visit until supper is served, eat heartily, "thank the ladies in the kitchen," listen while some "expert" tells them "what is on his mind," and then go home to continue teaching in the same way as before.

The workers' conference should create a feeling of "togetherness," all working together for a greater church school, guiding growing girls and boys along the Christian highway. The supper may be followed by a fifteen-minute period of fun and fellowship, table games, community singing or a short stunt. *You Won't Like It and You'll Like It Tremendously,* by R. Park Johnson,[2] is very appropriate for the first meeting with the new teachers. Following this period all new teachers should be introduced to the group (even though they are well known) and announcements for the month should be made. If business is transacted at the workers' conference it should be dispatched as quickly as possible. Most schools find it more satifactory to have matters of policy decided by the Committee on Religious Education and administrative matters by the Executive Board (officers and department heads).

A carefully planned worship program should follow. This will be more than a hymn and a prayer. It should lift the teacher into God's presence and lead him to reconsecrate himself to his task. The speaker or conference leader may then take the floor without further introduction.

Planning the First Conference

The first conference theme should be one of consecration, rallying to the task, facing the year's work. The pastor may be the one who will speak on goals for the year's work. He may fittingly close with a communion service during which all workers may consecrate themselves to their important Christian task.[3] At this first meeting of the church school year a good proportion of time should be left for the age-group conferences, or else the teachers should be encouraged to meet in such groups on another evening in order to complete their fall planning.[4]

Emphases for Later Months

The conference held early in the pre-Easter season should have a strong spiritual note in preparation for the evangelistic emphasis in the teaching during the following weeks. Other conferences will deal with methods and materials related to the emphases for the year. One school announced for its first and last conferences, "We Are Off—Where To?" and "We Have Arrived—Where Are We?" These are two important factors in our church school work—objectives and evaluation.

Helps to a Successful Meeting

A speaker is not always the best answer to a problem. Reports of conferences and of visits to other schools, book reviews, panel discussions and a study of standards for church schools may be included in the year's program. Groups of teachers may become resource leaders and suggest phases of the subject to be discussed. A discussion should never become merely an interchange of superficial remarks, but should be guided to some positive conclusions and should result eventually in a program of action.

The last hour of the evening best can be spent in department conferences, applying the theme of the evening to the age-groups and planning department programs and activities in keeping with that theme.

The successful workers' conferences will make more vital the teacher's relationship with God, will increase the feeling of Christian comradeship, or esprit de corps, will add to the teacher's technical and factual preparation for his work and will result in definite advances in the program and standards of the church school. Unless these results are evident, the workers are merely marking time.

[1] Director of Religious Education, Lake Avenue Baptist Church, Rochester, N. Y.

[2] Congregational Education Society, 14 Beacon Street, Boston, Mass.

[3] See "Facing the Year with Our Teachers." *Children's Leader,* September, 1938.

[4] See "The First Fall Children's Workers' Conference." (Page 19.)

New Materials *Will Lend* New Interest

The Publication Society Offers Some Improved Helps for Fall

By MILES W. SMITH

CHURCH school superintendents, department leaders, teachers, presidents of young people's societies—in short, all readers of BAPTIST LEADER—will be glad of word concerning the new materials which are now in preparation and which will be available for use beginning the first of October.

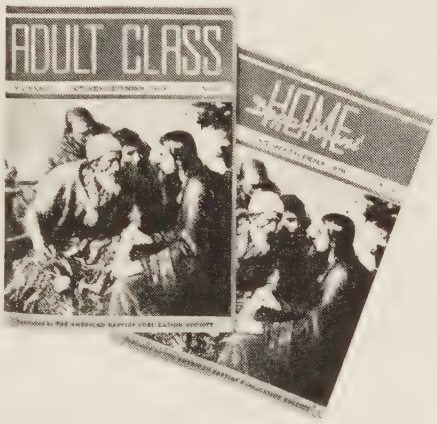
A New Keystone Course

This new unit in the Keystone Graded Series is entitled *Toward a More Christian World*. It is listed as Course XII. Part 1, and carries a step nearer to completion the entirely new series of courses for seniors and young people. In a closely graded school, this course would be used with pupils seventeen years of age, but its nature is such that it may be used successfully with any class of young people between the ages of fifteen and twenty-four.

The addition of this course to the new senior series gives it a strong missionary emphasis. The material is up-to-date, and is presented in a way that will win an immediate response from the young people.

The first four lessons deal with various aspects of personal salvation, because a genuine Christian experience, intelligently understood, must precede and give inspiration to all efforts looking toward the salvation of others. From the fifth lesson on, the course deals with the different areas in which the Christian may work. His gratitude to Christ for his own salvation produces a sense of mission, and he is helped to see where that mission will take him and what he may do when he arrives there. Every lesson is solidly based upon scriptural teachings, and will lead to an enriched and clearer understanding of the Bible.

This course was written especially for The American Baptist Publication Society by Mrs. Margaret Holley Tuck. Mrs. Tuck, because of her active participation in the missionary work of the denomination and because of the programs which she has written for the Department of Missionary Education, is as widely known in Baptist circles as her husband, Dr. Russell Chase Tuck, Assistant Professor of New Testament at Andover Newton Theological School. In addition to her wealth of missionary information, Mrs. Tuck brought to the writing of this course a warmly sympathetic understanding of youth and of youth's problems.



Adult Class and Home Department

For many years these two quarterlies have been used by adult class and home department members. Their merit has been attested by their popularity and wide circulation. Beginning with October, they will appear in a smaller and more convenient size, and they will be bound in more durable and more attractive covers. Furthermore, they will be increased in size from 64 to 80 pages.

As heretofore, the lesson treatment in *Home Department* will be the same as that in *Adult Class*, but the front of the book will carry articles that more nearly meet the needs of home department members.

These quarterlies, in their new format, are illustrated upon this page. Despite the numerous improvements, there will be no increase in price.

New Topic Treatments

For many years The American Baptist Publication Society has been publishing helps on the weekly topics used in the intermediate and the senior young people's societies. The form of these helps has been changed from time to time to meet as helpfully as possible the needs of the groups.

For the past few months the topic treatments have been appearing in *both* BAPTIST LEADER and the story-papers, *Young People* and *'Teens*. The story-papers gave the larger amount of material but this was background material, general information, intended to help all the members of the society participate in the discussion of the topic. BAPTIST LEADER carried a column of helps addressed particularly to the leader of the meeting and giving suggestions for the program.

Many young people's leaders have not liked this arrangement. They have asked that *all* the helps be put in one publication. This will be done. Beginning with the October topics, all the material will be in BAPTIST LEADER. There will be a full page of material (not a column only) on each topic, both intermediate and senior. There will be worship services, readings, discussion material, questions—everything the leader is likely to need.

In *'Teens* and *Young People* there will be either an article or a story bearing on the topic for the following week. This will give both the leader and the members illustrations and ideas, but it will not be a treatment of the topic as such. For illustration, the intermediate topic for November 5 will be "How Shall We Work to End War?" The full topic treatment will be given in the November BAPTIST LEADER, and *'Teens* for October 29 will contain an illustrated article telling of the activities of young people throughout the world in behalf of peace. With the new arrangement and the increased amount of helps, your topic needs will be better cared for than ever before.

The Illustrated Story-Papers

The story-papers have their part to play in the program of Christian education, and when distributed, they do it nobly.

All of them this fall and winter—*Story World*, *Juniors*, *'Teens* and *Young People*—will contain the finest stories and articles they have ever scheduled. The list of names of those whose stories will appear sounds like a *Who's Who* of the juvenile fiction field: W. T. Person, John Scott Douglas, B. J. Chute, Frederic Nelson Litten, P. H. Roberts, Elsie Singmaster, Earl Schenck Miers and M. I. Ross. These authors can write stories that are both exciting and inspiring; and several of them—no small artistic achievement—have written stories which are uproariously funny.

The literary quality of these stories is such that they will develop a taste for good literature, and go far toward offsetting the harmful effect of cheap stories carried by the popular magazines. Best of all, these stories build character. Combined with the illustrated articles and straightforward editorials, they give the reader a true conception of Christian living.

From One Church to Another

By ERNEST C. WITHAM

THE rolling fields of wheat, green and promising, slipped past the car windows unnoticed by the pastor and his family. Once more, the ties of home, friends, deep interests, intimate fellowships and common love were being stretched to reach across the space of a few hundred miles to a new field where the pastor and his family were going to assume new and larger responsibilities.

No one in the car seemed to be in a mood for conversation, but after several miles of silence, the pastor made a confession. "I have made one sad mistake throughout our ministry here," he said thoughtfully. "If I could have known four years ago what I know now, I never would have attended a meeting of this church without having prepared beforehand a well-worded speech of appreciation for some special kindness or acceptance of some unusual gift, something extra and unexpected. So many times they have surprised us by some tenderness, or presented us with some wonderful remembrance, and caught us dumb and speechless with surprise, too full for words. I feel ashamed to think of it."

"Yes," agreed his wife, "I think I know how Paul must have felt toward the Galatians when he exclaimed, 'You would have plucked out your eyes and given them to me.'"

More silence reigned as they recalled the many tokens of love and good-will from their warm-hearted people. They remembered the house-shower given for the beautiful new parsonage when it was first occupied, and in their minds they quickly scanned many articles of furniture in their home—paintings, lamps, tables, beautiful glassware—many different articles given them on many different occasions, to say nothing of the hundreds of Christmas cards and even the large basket of fruit which at that moment was waiting for the moving-van. The minister glanced at his wrist to note the time, and, seeing the face of a most beautiful and expensive watch, was reminded of one of the greatest surprises of all. As his mind ran on he recalled the different occasions on which the deacons and trustees had said, "Pastor, we want you to attend the conventions of our denomination, and when you return, turn in a bill for your expenses, and we shall pay it happily." He thought also of the great blessing he had received the summer the trustees had granted him a vacation, with all expenses paid, to attend the Pastors' Week in a large city some distance away.

Down deep in this pastor's heart he knew, with fresh realization, that the success of his work had been due not to his own skill or talents, but to the fine attitude of his church. He knew that he had grown and developed, mellowed and ripened in spirit, because the church had put new life into him while he was putting his life into the work. He knew that the strength which he put into the pastoral shepherding of the people was the strength on which he was borne along by the church. This day, as never before, he knew why he had been so eager to spend patient hours in prayerful study so that on Sunday he might bring a message to guide the souls of his people. He understood now why his work had not been toil, but rather the most joyous and eager adventure; why, when he had every reason to be weary unto death with the demands made upon him, in reality he was renewed in body and soul.

His greatest joy was not because his people had presented so many gifts and showed so much thoughtfulness, but because all those extra things were the evident signs that the church had borne him up in their prayers, and there came to his mind words spoken by one many years before: "It is not your gifts I am eager for, but I am eager for the abundant profit that accrues to your divine account."

Thus, in the midst of the pastor's reverie along the road from one church to another, "he thanked God and took courage."

On His Majesty's Service

WHEN Henry Drummond was a young student, long before he became a famous professor, preacher and writer, his school building was being decorated for the celebration of the wedding day of the Prince of Wales. An older student asked Henry to go to the store to buy some supplies. Henry refused until another boy pointed out, "You know, it's O. H. M. S." Henry exclaimed, "On His Majesty's Service!" In pride he ran to do the errand. After he had become a man, Henry Drummond remembered this incident whenever he needed to perform duties that seemed disagreeable.

This same spirit must have motivated the answer of Sir Wilfred Grenfell to a woman who gushed over the "sacrifice" he was making to minister to the Labrador fishermen. Sir Wilfred admitted, "Madam, I'm not making a sacrifice. I'm having the time of my life."

Every member of the church as well as the pastor is at all times On His Majesty's Service. And to be On His Majesty's Service is the most honorable occupation in the world, for our Master is the King of kings.—*Elinor Lennen.*

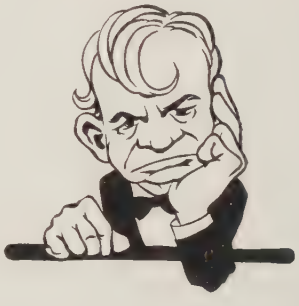
Religion, Load or Lift?

If you do not join the church because you do not want to take on the financial burden, you do well to wait; you are not ready. When you see the religion of Jesus as more than duty, giving will be a lift, not a load.

I must confess, however, that even the true religion of Jesus adds its burdens. When a heart is more tender, pain is more agonizing; when conscience becomes more sensitive, it feels more of the world's hurts. The religion of Jesus has always gotten people into trouble. There is a fine sentence in Exodus which says that "when Moses was grown up, he went out unto his brethren and looked on their burdens." True religion brings about a spiritual maturity that keeps one conscious of the burdens of others; and it adds to our own as it forces us to share theirs.—*Is This Religion?* by Frank B. Fagerburg, p. 136.

■

"HE had been a regular attendant for forty years," his pastor said. "He was happy about everything. Especially he appreciated the fact that his church had *never cost him a nickel!*"



DEACON EZRA MEDITATES:

Our pastors are both born and made,
And some of them so poorly paid,
We wonder how they live;
It takes a lot of consecration
To serve and love a congregation
That sort of hates to give.

Baptist Leader

The First Fall Conference for Children's Workers

By DOROTHY W. PEASE

THE first children's workers conference will need to be held during the last part of September, for it will be the planning conference for the year. There will be final Promotion Day plans to consider, expressional activities for the quarter to outline and class-lists to check before the first of October. Department objectives should be reviewed and adopted by the teachers in order that they may feel that they are their own.

If a special communion service is to be held for all of the officers and teachers during Christian Education Week, the children's workers will need an evening of their own, either at the church or in the homes of their department principals. Instead of the communion service, many church schools plan for a "retreat" [1] at a near-by lake or other quiet place for the purpose of planning the year's work. At such a retreat, time may be arranged for department sessions in the afternoon when an experienced teacher may suggest effective ways of lesson planning, the group may outline various types of creative activity related to their lessons, or they may have someone speak on various characteristics of the growing child and discuss hypothetical behavior problems.

If our first get-together is the hour allotted to us on the evening of the regular workers' conference,[2] we shall need to plan for it carefully in order to cover everything on our docket. We have just listened while the minister told us what he expects of his teachers during the year. Ours is not an easy task. We are sharing with him the responsibility of leading growing girls and boys into the Christian way of life, that they may love Jesus, accept him as Saviour, and learn to follow him. We go to our department rooms convinced that such a task can be accomplished only with God's help. We open our sessions with prayer for God's direction in all we undertake, that we may rightly interpret him to little children.

The routine matters are considered first, including a discussion of any pupils who may become problems. Former teachers may disclose the cause of inattention and restlessness or may suggest ways of correcting them.

This leads to a discussion of the teachers' notebooks. Several of our group have not taught in the department before, so we want to help them get the right start. Each teacher should keep a record of the pupils in his class, not only of their birthdays and school grades, but of their talents and hobbies, and notes on their home background. The notebook should contain materials and pictures which illustrate the lessons, comments on the lessons, what thoughts received a good response and what "fell flat." These annotations will help prevent repeating the same mistakes another year.

Dr. Erwin L. Shaver has prepared a very fine envelope of "Directions for Making and Using a Church School Teacher's Notebook" [3] with the following index pages: 1, For My Own Growth; 2, My Class, *a*, Class roll, *b*, Individual record of pupils; 3, Lesson Topics; 4, Notes on Coming Lessons; 5, Next Sunday's Lesson; 6, Classified Source Materials, *a*, Light on the Bible, *b*, Stories from my own experience, *c*, Stories which illustrate, *d*, Human interest stories, *e*, Quotations from Christian thinkers, *f*, Poems that inspire, *g*, Sketches of Christian leaders, *h*, Pictures that preach, *i*, Cartoons that make you think, *j*, Wholesome humor; 7, Index. Such a notebook will grow as long as the teacher is in the department.

We now turn to lesson planning, for new teachers must not be allowed to believe that teaching is only a matter of reading the lesson to the pupils. A unique completion test, "The Good Teacher Plans His Lessons with Care and Prayer," [4] offers an original method of introducing this subject. Discussion follows with an analysis of the test. Some of the key words—preparation, consecration, imagination, meditation, investigation, interpretation, conversation, cooperation—indicate what is in-

Previews

THE month of October will begin a new church school year. This means to children's workers new children, new plans, new materials, and we hope, new enthusiasm. You will find in these pages each month plans and suggestions aimed to help keep that enthusiasm high.

The monthly teaching suggestions for nursery and beginner leaders will be continued. In answer to many requests there will appear each month for primary and junior leaders suggestions for planning the department worship services.

There will be a new series of birthday posters by Bertha Anderson, more intriguing than ever. They can be used with beginner, primary and junior groups.

There will be monthly helps for the church school workers' conferences, general plans on the administration page, and children's division suggestions here.

Already there are collecting in the editor's file a number of articles by workers who are willing to share successful plans. These will appear from month to month as space is available.

Children's workers should not neglect the general section of this magazine. Among the many articles of an informing nature there are frequently to be found some that bear directly upon work with children. "The Child in Today's World," by Dr. Mary Alice Jones, in the August issue, is an illustration. So is the article by Dr. Howell, in this issue, on week-day work, and one soon to come, by Nan Heflin, on the junior choir.

[1] See "Our Church School Holds a Retreat," *Children's Leader*, September, 1934.
[2] See page 16.
[3] Pilgrim Press, 14 Beacon Street, Boston, Mass.
[4] *The Workers' Conference Manual*, Erwin L. Shaver (pp. 93-96).

volved when a good teacher plans his lesson.

One of the teachers reviews chapters VII and VIII of *How to Teach in the Church School* by Paul H. Vieth, and another reports on letters 15-22 in *Creative Teaching* by John W. Suter, Jr., suggesting definite steps in lesson planning. The principal then makes a definite application of these reports, centering the discussion around the courses to be taught this fall. What are the objectives of the course I am to teach? Where does it touch the lives of my pupils and their needs? What are the desired outcomes in terms of my pupils? What activities will lead to these outcomes? What materials can I use to enrich the lesson?

Let us consider for illustration Keystone Graded Course IV, "How Our Bible Came to Us." The pupils received Bibles of their own when they graduated from the primary department, but they know little or nothing of its composition, the difference between the Old and New Testaments, or the thrilling story of the preservation of the Bible during the Reformation. They need to develop a love for the Bible and a general knowledge of where different stories are found. They should have practice in using their Bibles and opportunities to read from them. We turn to the objectives or "desired outcomes" printed in the teacher's quarterly and read that the aims are to bring about in the pupil "a genuine interest in the Bible; skill in using the Bible; familiarity with its history and content; a realization of its practical value in their own personal experience; the foundation of a deep love for the Bible. and faith in it as the inspired word of God." How closely this follows the needs we have already discovered.

The pupils will need considerable practice in locating the books of the Bible. Some Sundays this may be given as a drill, dividing the class into teams. Other weeks it will be a natural part of the lesson, using the books or groups of books which are studied. The children might make a Bible book-case to help them remember the different groupings of books. They would be interested in seeing different translations of the Bible and pictures of pages from early manuscripts. Translations of John 3: 16 in fifteen different languages and much other interesting free material may be secured from The American Bible Society, Bible House, Astor Place, New York City. In order that we teachers may be alive with our subject, and not too dependent upon our quarterlies, we should read at least one good book on the development of our English Bible.

Several lesson plans may be studied (if the hour can be extended or a second session may be held), using those in books by Vieth, Sheridan and White, and Munkres and forms prepared by various church schools. One of the teachers may present a teaching plan for one of the fall lessons as a basis for critical study and discussion, or an experienced teacher may discuss a lesson plan she has used with comments on how it worked.

Obviously, all that has been suggested cannot be covered in a single hour's conference. Each principal should select what is most helpful for her teachers and disregard the rest. That which is attempted should be prepared carefully or the value of the conference is lost. It is hoped that this opening conference will result in more time and greater care being spent in lesson preparation than in former years.

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(Order all books from The American Baptist Publication Society.)

Building a Block City

By NAN F. HEFLIN

The activity pictured on the opposite page grew out of a home mission unit based upon the primary missionary education text, *All Around the City*, by Esther Freivogel.

The building of the block city was a fine example of home and church cooperation. We had in our church school two little sisters, Velma Louise and Margaret Rose Sills, whose father had provided them with a very complete set of blocks. (Incidentally, the blocks, numbering more than 1,300, were obtained by Mr. Sills by picking up odds and ends of lumber here and there for just about seventy-five cents.) When we decided to build a block city, Velma Louise and Margaret Rose offered to lend their play equipment for the purpose. The entire Sills family participated with keen interest in the enterprise, Mr. and Mrs. Sills helping and making suggestions as the work progressed.

By playing in the city, the children reconstructed the important phases of the story. They learned through this miniature dramatic play just how the church functions in a large city. The desirable relationship of city families to Christian institutions was made real through play.

Sharing the block city with visitors and others gave opportunity for recall of new ideas learned during the unit. The ways by which the Christian church serves the city community were reviewed again and again.

This Is How We Did It

1. We listen to the story from our mission study-book which tells how the Vogel family moved from their farm to a new home in the city. We decide to build a play city to show the helpful and interesting places enjoyed by the Vogel family in their new home.

2. The Sills family lends us their building-blocks for our play city.

3. We lay out the streets and build the Vogel home. Velma Louise builds Bethel Church. We place Neighborhood House next door.

4. Mr. Sills helps us with our building. As the story progresses, the city grows. A can factory, fire-station, and city playground spring up.

5. We play in our city, reliving the many happy experiences of the Vogel family in their new home.

6. We explain the block city to visitors, pointing out the places of interest and telling how the church helps the people of the city.

7. When our study of the church in the city is over, we write a letter to Mr. and Mrs. Sills, Velma Louise, and Margaret Rose, to thank them for sharing their blocks with us.

THIS IS HOW WE DID IT

Building a Block City

Arranged by
NAN F. HEFL

Photographs b
RALPH BERR

See opposite page
for explanation

"When Jesus Was a Little Boy"

A Primary Group at Work

By RITA H. HOGAN

IN an effort to bridge the gap between the Christmas stories centering around the birth of Christ and the later stories of his manhood, a group of primary teachers decided to try a unit on "When Jesus Was a Little Boy." There are twenty-eight children in the group, distributed in the first, second and third grades. For the purposes of this unit, grades have been forgotten and children have formed themselves into interest groups. The teachers have become resource leaders. In this way each teacher is able to make her own special contribution to any children in the group who are interested—not just the children of her own class. The third-grade teacher, for instance, is also the very efficient and gifted pianist. She is able to work with any children who want to make up original tunes for parts of the Psalms or for their own original songs. The second-grade teacher is very fond of clay-modeling and is skilful in helping children with this medium of expression. The first-grade teacher is especially sensitive to the children's own mode of expression and is able to get from them original dictation to put into their record-books. The superintendent ties up all of these interests and resources with the theme of the unit and helps to steer the progress of the children's thinking. She guides group discussions, teaches new music, tells stories and acts as general adviser to the children and teachers.

On the children's library-table are found books of interest to the children. New ones are added from time to time to give the children something to which they can look forward. Early arrivals very often make their first stop here at the library-table, select a book and sit down to enjoy it while waiting for their friends to arrive. *The Christ Child,* by the Petershams and *A Child Is Born,* by Edna Dean Baker, are great favorites. To these were added *Glad Days in Galilee,* by Keith, *When Jesus Was a Little Boy,* by Mary Entwistle, *With the Jewish Children in Home and Synagogue,* by Elma Levinger, *The Story of Jesus,* by Diener, *The Little Boy of Nazareth,* by Edna Bonser and copies of *The National Geographic Magazine* for December, 1938, and December, 1926.

Two sets of pictures, "Bible Manners and Customs," and "Working and Traveling in Bible Times," published by the Westminster Press, were purchased to use with this unit.

The children's curiosity was aroused by these questions placed around the room: "Do you know where Jesus lived when he was a little boy?" "Can you find the place on a map?" "Can you find a picture of the kind of house in which Jesus lived?" "What do you know about Jesus' school?"

A map of Palestine, a world globe, and three pictures from the "Bible Manners and Customs" group were also used to "set the stage."

First arrivals were interested immediately in the new objects in the room. Questions were asked and very soon the leader had a long list representing things which the children wanted to find out about Jesus as a boy. These she printed on two big charts and they are used as a guide in steering the investigations. They are frequently consulted to check the progress of the study. Answers to these questions are found through the use of pictures, books read by the children, maps, conversations with adults at church and at home, stories told by the leader, and group discussions.

A mezuzah, phylacteries and a scroll have been added to the exhibits of interesting things. Sabbath candles and Sabbath bread are to be added soon in connection with the story "Sabbath in a Jewish Home."

An effort is being made to keep a balance between new material used and old materials used with a new emphasis. It has been found that many of the experiences and materials which the children have had in connection with other units of work can be called upon and used to advantage in this unit.

Several of the musical calls to worship, such as "A Chorus of Praise" from *Songs for Little People,* contain part of the psalms that were used in Temple worship, and were probably sung or chanted by Jesus when he was a boy.

In studying the country of Palestine we have been able to imagine some of Jesus' experiences with nature. In connection with these we have chosen "Nature's Message" and "All Things Bright and Beautiful" from *Worship and Conduct Songs* as good expressions of how Jesus felt toward the flowers, the birds and the trees as messengers of God's love. "The Extra Prayer" from *Songs for Little People* has been sung as a similar experience to that which Jesus had when he went up on the housetop in the evening and chanted, "The heavens declare the glory of God." Psalm 100 has been used also with a new meaning as one of the psalms which Jesus knew and used in Temple worship.

With the story of the journey from Nazareth to Jerusalem for the first visit to the Temple, the Pilgrim Psalm 122 was introduced. Having had a poem and a story about the mezuzah and its significance in an orthodox Jewish home, the last verses of this psalm were made particularly meaningful.

Two new songs, "At Work Beside His Father's Bench" and "I Like to Think of Jesus" have been learned. The words were printed on large sheets of oak tag

(*Concluded on page 27*)

MAKING WATER-JARS AND LAMPS OF CLAY

Ralph Berry

A Checking System for the Nursery Department

By LOTTIE MAY COBB

Photographs by Ralph Berry

THE nursery department in the First Church has a very interesting checking system, handled by the children themselves. This system grew out of necessity. Since it has proved so helpful others may like to hear of it.

In the development of this system, the first step concerned the children's papers. Time was when these papers often arrived at home in a state of wrinkles with corners chewed. Someone thought of cardboard covers with holes punched to fit the papers, held together by a pair of metal rings. Each Sunday these little "books" were brought back and the new paper was inserted.[1] This plan worked very well, but in the confusion of departure, the wrong book was sometimes handed to a child. This, of course, meant that two children would be disappointed in not receiving their own books. There must be a better way than this. Could not a different picture be put on each child's "book"? Could not the children learn to find their own books by the pictures on them?

Finding enough suitable pictures of a size to look well on the small books was a real task. Perhaps the gummed seals —flowers, birds, animals, fruit—would do, but in large numbers these were expensive. However, several nursery teachers in as many church schools decided to buy the seals together, sharing them with each other.

The plan proved a success. The children enjoyed finding their own books on the low picture rail where the secretary placed them after adding the papers for the day.

But there was another matter that was a source of much confusion on a busy Sunday morning—the children's wraps. In spite of all efforts to have the children's names sewed in their coats, or attached on a strip of adhesive tape, most wraps were still unidentified at the close of the nursery period. Little tan polo coats and diminutive naval officer's blue coats continued to get on the wrong child, frequently going all the way home on him, causing confusion in two families. The situation was studied. A plan slowly took shape.

In the first place, there was too much excitement and over-stimulation when a number of grown-ups descended on the nursery class at the same time. On more than one occasion a child in the confusion slipped out and was lost temporarily. To remedy this, an inexpensive, collapsible gate was purchased and set up in the entrance. This could be taken down and put in a closet when not in use. The gate served two purposes at the close of the session: it kept the children in and the parents out.

This placed the responsibility of the wraps entirely upon the teachers. Still a mistake was made occasionally.

Now, one of the purposes of the nursery department is to encourage independence in the children—to develop self-help whenever possible. Then, why not let the children be responsible for their own wraps? This question was the stimulus for more planning.

A package of a hundred plain white file-cards was purchased for five cents at the ten-cent store. A seal to correspond with the seal on each child's book was placed on his card. A hole was punched in each card so it would hang on a coat-hanger. These coat-hangers were regulation size, as they are easier for children to handle than the small ones. A list was kept on which each child's mark was recorded. Some leaders may prefer to put the child's name on the card, too, for quick checking. However, very few mistakes are made by the children. A red rose and a red poppy caused the only error in our group. Butterfly seals were used on the cards of visiting children. As these come with four different colors in each package, they are economical as well as useful.

Sunday morning is a quiet time now. When a child arrives, the gate is opened and he comes in. He places his book on the secretary's desk ready for a new paper to be added. He puts his offering in the receptacle on the small table near the door. Both hands are now free to remove his coat, with as little help as possible. The child finds his own hanger by his own mark, again with little or no assistance. He takes pride in saying, "I hang it up myself."

When the morning session is over, the children are quietly taken from the group as they are called for, one or two at a time. Again the child is on his own responsibility. He goes to the low rail and takes his own book. He goes to the low coat-rack and finds his coat. He says good-bye to the leader, goes out the gate and meets mother or whoever has called for him.

There is no undue excitement, no over-stimulation, no confusion. The child is happy in doing things for himself. The parents feel that their children are having every opportunity to develop initiative and independence. The teachers feel gratified at the result of their careful planning. The new checking system has proved itself a success.

[1] EDITOR'S NOTE. Many leaders prefer to send these little books home at the beginning of the quarter, to be kept there and used by the parents as the children's interests suggest.

September in the Nursery Class

By HAZEL W. BIRNBAUM

MANY church schools have been closed during July and August, so for these some reorganization will be necessary as the fall work begins. In the schools which have been in session, children who have been on vacations will be returning. For some children this month may bring a new venture to nursery school, and in many church school groups the four-year-olds will be looking forward to promotion to the beginner department. In some churches promotion took place in June, and these four-year-olds are taken this first Sunday in September to their new surroundings and new teachers. Careful preparation should be made for this experience with no formal service of any kind. We want above all things a feeling of security for these children and unusual happenings, such as mass promotion, do not give them such a feeling.

As several new younger children may enter the nursery class for the first time, special care of these should be planned in order to avoid overstimulation. It will be even better if these new children do not enter before October. After Promotion Day the group will be smaller and the greater part of the leader's attention can be devoted to them.

Let us then plan our activities with the children in mind. The experiences of the new children are very limited, so we may well start with the home, mother, father, and brother and sisters. The older ones we shall encourage to enter into planned activities. Care should be taken that children are not forced into these activities but that timid ones are given sympathetic consideration. If possible, a visit should be made in the home of the new ones so that the children will know someone in the group. Getting acquainted with some of the characteristics, interests and background of the children will help the leaders to understand their reactions. We will not encourage mothers to stay in the nursery class the first Sunday the children are brought, for few children can make adjustments while the mother is in attendance. If one assistant can be assigned to watch over the timid ones it will help to lessen the confusion these first Sundays.

Certainly no attempt should be made to have organized play or a planned program. Learning to take turns, playing happily together, sharing happy experiences are all that we can expect these first Sundays. Tea-tables and dishes, dolls and beds, blocks and small cars are helpful toys to have on hand. Quiet music and songs sung by the teacher during the play without the children's help will be all the "program" needed for the younger ones.

If Promotion Day is to be held later in the month it is even more important to keep the youngest ones happy through a feeling of security. Older brothers and sisters are starting back to school, so on the first Sunday we shall plan to talk informally about these experiences. After the session the older children may be taken to the beginner department so they may see the room and meet the teachers there. Careful preparation of these children for their new surroundings should be made through conversation, stories, pictures, songs and play. The most familiar songs used during the year may be recalled, such as the "Glad Song" [1] and the "Sharing Song." [2]

First Sunday

Play should be encouraged with whatever toys the children select. The older children should be encouraged to help the new and younger ones to find something to do. If older and younger children can be separated through use of screen or arrangement of furniture, the former group can be prepared better for their new venture. Conversation about growing up, fourth birthdays, meeting new friends, new teachers and new play experiences will be used to give them a joyful feeling of anticipation. Possibly it can be arranged for their teacher in the beginner department to visit them during the morning. The story, "My Own Mother and Father," [3] can be told to the younger group and the teacher may sing the simple song, "We Have a Happy Time." [3] For the older children an original story about children making new friends at the church school will be best.

Second Sunday

The older group again might be separated from the younger group and taken out-of-doors on a tour around the church, to see from the outside the room they are to occupy. A snap-shot can be taken of the group and copies given to each member of the class and one pasted in the class record book. Parents, as well as the children, will appreciate this. Let the teachers appear in the picture for a remembrance. The pictures can be pasted in the children's individual church record books which they have made during the year. Pictures of former graduating classes can be shown if such have been kept. Some will find pictures of brothers and sisters or friends. The children should be encouraged to bring flowers to make the room beautiful. Opportunity will arise during the outdoor walk for an expression of thanks for their church, for God's beautiful world, or for the new friends they are to make.

Third Sunday

There may be conversation about what will be expected of the children and what routine is followed in the beginner group so they will be ready for their next step. Pictures of children from babyhood to school age can be shown, along with pictures of Jesus as a baby, a boy, and a man, using the Bible verse, "And he grew in wisdom. . ." carefully explaining the words and showing the children just where these words appear in the Bible. Of course, this is just for the older ones. The story of Jesus as a baby or of Samuel [3] can be told, and songs used such as "The Boy Jesus" or the "Glad Song" [1] (for new friends). Expressions of gratitude for things God provides us, for growth and health of bodies should be encouraged. A dramatization of the greeting of the new class in the beginner department may be enjoyed. Many children having birthdays during the summer months were absent from church school. They may be recognized in a group. The four-year-olds may be spoken of as big enough to go to the beginner department and the younger ones as old enough to attend church school now. Individual bells may be rung by all the children or just by the birthday children, using the song "The Birthday Bells." [1]

Fourth Sunday

If Promotion Day occurs today, cards on which their names are written attached to the clothing of the graduates when they go to the beginner department will help the superintendent. If beginner and nursery groups meet in the same room with separate classes, the conversation regarding promotion will be cared for in each group. Care should be taken that the graduating group from the beginner department to the primary has left before the nursery children are introduced to their new friends.

Similar conversation as on previous Sundays will help to bring about an anticipation of their new experiences. The group to be promoted should be ac-

(*Concluded on page 27*)

September with Your Beginners

By ELIZABETH F. TIBBALS

The Beginner Course

In the course "Guiding Beginners in Christian Growth," the month of September is given over to a review of all the units through the year. The unit title, "Stories We Like to Hear Again," covers in each year different story-material, but the same methods and procedures apply in both years. These units offer an opportunity to enjoy again the materials children have liked, and to gather together their experiences in preparation for the new adventures just ahead. It should be considered in no sense a formal review. Recall should be as spontaneous on the part of the children as possible, with the emphasis placed on the children's understanding of the meaning of, rather than their memory for, verses and stories. Their natural way of telling the stories to dolls and other children is the most valuable review.

The Room and Materials

In planning for each session, the material in the unit to be recalled may be considered the chief source of help. Stories of God's love and care will have more meaning to the children after their summer experiences, and they will enjoy looking at the pictures which recall these stories and happy times together. It is particularly desirable that the pictures used through this unit be shellacked or slipped into heavy cardboard mounts on which corners have been pasted. Then they may be handled by the children without harm. Each Sunday the pictures used in the unit to be recalled should be on a low table in the picture-corner, where the children can enjoy them. The picture in the worship-center may be one chosen from the picture-set or a lovely framed print of the head of Christ.

Late flowers will make cheery spots of color, and the first of the colored leaves may appear before the end of the month. The children will bring flowers if they have them, and they should be encouraged to arrange them in vases themselves to make their room look pretty.

The blocks and housekeeping toys and a supply of paper and crayons should suggest activities to the children and start them playing games which will make a natural opportunity for recalling the stories, verses and songs used in the past year.

The pianist should have at hand the songs which have been used and have proved most popular. Nothing can be more disturbing than to want a particular piece of music and not be able to find it quickly.

Activities

The most important of the activities in which your group engages should be preparation for Promotion Day. The children who are entering first grade in public school soon will be leaving the department to become primary boys and girls. They may feel strange in their new room with new teachers and unaccustomed surroundings unless they are prepared for the new experience. Conversation about growing up, and looking at pictures of themselves when they entered the department as little children to see how much they have grown will lay the foundation. Reports of vacation activities will help. If plans are made for taking a gift to the primary group on Promotion Day, their interest will be strengthened and they will be more likely to forget themselves and their shyness in presenting the gift. Good suggestions for carrying out a project of this kind are given in your teachers' material.

The coming of the new beginners from the nursery department offers a fine chance for the five-year-olds to plan ways of making them happy. They will realize that they are now the older children, and will be ready to take more responsibility for keeping the atmosphere in the beginner room a happy one. Conversation in which plans are made and the actual making of gifts will take most of the time. A leader should be in charge of each group and the two groups may gather at the close of the session to show each other what has been made and to enjoy retelling some of the stories and verses recalled by looking at the lesson-pictures. If a scrap-book of stories and pictures has been made during the year, it should be used for this recall.

A Possible Session

On the last Sunday of the quarter the session will be very informal and will require careful planning if the departure of the older beginners and the arrival of the children from the nursery department are not to cause confusion. When the children first come to their room they may finish any work yet to be done on the gifts for the primary room and for the new beginners, planning how they will present them and what they will do. Perhaps the song, "Friends," will occur to them, and they may sing it. In this atmosphere of expectancy a brief prayer thanking God that we can help to make others happy will be appropriate.

When the older beginners go to the primary room a leader should go with them and stay for a few minutes until they are settled and their gift has been presented.

The younger beginners who are to remain may need guidance in realizing that too much attention may frighten the nursery children, and when they have given each one his present, it will be better to let him get acquainted with the room and the toys. He will need to be shown where things are kept, but then should be free to play with whatever he likes. If there is time after this free period, the leader may gather the group around her to listen to the story of "Jesus Loving Little Children," to sing one or two songs that the new children know; and to say thank-you to God for the church and for helping boys and girls to grow bigger. The use of materials familiar to the children who have just been promoted will help the new ones to feel at home more quickly.

NOTE. The times when the older children are to go to the primary room and the nursery group is to arrive at the beginner room should be planned carefully with the leaders of the two departments so that all plans will work out smoothly. Such details as the taking of the offering should be settled in advance so that the new primaries will have their money with them and can have a part in the offering if it is taken in the primary room. Otherwise they will place it on the beginner offering-table as usual when they arrive.

September in the Primary Department

For Teachers Using Keystone Courses I, II and III

By MARGARET E. SHERWOOD

IN THE FIRST GRADE

Completing the Nature Unit

Spend the first two Sundays of the month completing the unit on "God Working in His World." Study very carefully the suggestions on pages 83 and 84 for a worship service that may serve as a fitting climax to this series of nature lessons.

IN THE SECOND GRADE

Completing the Missionary Unit

Lesson 50 contains suggestions for many fine ways of bringing this missionary unit to satisfactory completion. If you choose to follow one of the mission study books instead of teaching the lessons as given, it will be necessary for you to make slight adaptations. Note particularly the objectives on page 91 and the material for teacher's study on pages 92 and 93.

IN THE THIRD GRADE

Finishing the Poster About Jesus' Friends

The following pictures may be added to the poster started last month:

Lesson 49. Peter, a Friend of Jesus: the picture on the lesson leaflet.

Lesson 50. Jesus and His Friends: the leaflet picture.

PLANNING FOR PROMOTION DAY

Most church schools observe Promotion Day the last Sunday in September. All of the children will be promoted from one grade to another, and the third-year class will graduate into the junior department. It is fitting, therefore, that some time be devoted to recalling and evaluating the work of the year in each of the three classes or grades.

Early in September, if not before, the superintendent and teachers should meet together to make plans for this evaluation and for Promotion Day itself. The nature of the observance will be determined largely by whether the day is to be spent in their own department with each class taking part, or whether the primary children have only a small contribution to make to the larger program prepared by the whole church school. It is well for the teachers and superintendent to make careful plans, but in the actual choice and arrangement of materials the children should be given the opportunity to decide what they wish to share of the things they have learned. Plans for evaluating the year's study and preparing for Promotion Day are given in each teacher's book.

For the First-Grade Teachers. Read carefully the "Purpose" and "Teacher's Preparation" on pages 85 and 87. Note on page 87 that you are to choose from the lesson plans outlined. Suggestions for the class contribution to the Promotion Day program will be found on pages 89 and 90.

For the Second-Grade Teachers. Study the objectives on page 97 and the material for teacher's study on pages 98 and 99. Several ways of recalling the year's work are indicated on pages 99-101. Read also the paragraphs about Promotion Day on pages 102 and 103.

For the Third-Grade Teachers. Promotion Day will be especially significant for the children in the third grade as it marks the time of their graduation from the primary into the junior department. Note the suggestions on pages 67 and 68 for a suitable contribution from this class.

FOR THE PRIMARY SUPERINTENDENT

Read the material about the observance of Promotion Day which may be found on page 53 in the *Keystone Primary Superintendent's Guide* and in the last two lessons in the three teacher's books. Plan a meeting with your teachers early in the month to talk over your program.

In cooperation with the teachers and children, you may select materials for the department worship experiences that have been favorites during the year. An appropriate theme might be "Friends Sharing with Each Other."

Activities for the Department as a Whole

1. Completing all unfinished work.

2. Arranging materials for the Promotion Day and practising songs, stories, or dramatizations.

3. Making invitations for parents and friends to come to their Promotion Day program. (See teacher's book for Course II, page 101.)

4. Preparing and arranging an exhibit showing work that has been done during the year.

5. Making a large story-book of their lesson leaflets. (See suggestions in pupil's leaflets for Lesson 52, Year I and III.)

6. Making a song-book to be sent to the children in one of our home-mission stations. (See teacher's book for Course I, page 93.)

7. Planning a special worship service in recognition of the third-year children who are soon to leave the department.

8. Making simple gifts or greetings to be presented to the new first-year children the first Sunday in October and planning other ways of welcoming them to the department. (See teacher's book for Course I, pages 87-89.)

Birthdays and Christian Growth

By BERTHA C. ANDERSON

SEPTEMBER—FRIENDLINESS

September's children friendly are
To all our Father's children dear,
Whether red or white or brown.
Around the world both far and near;
A friendly way with school friends new,
Forgetting not the ones they know,
A cheery smile for older folk.
Makes a chain of friendship grow.

It is unthinkable that we should have to shudder at the threat of war hanging over the world, when the simple formula of friendliness and an honest effort to adjust problems economic and otherwise would result in the mutual welfare and happiness of all nations concerned. Then, in our own land there is strife between classes—those who use their money and those who use their hands to produce—which cannot be adjusted until everyone has learned the waste of strife, and the friendly way of tolerance and arbitration.

It sometimes seems like a far-off approach to say that we will teach our children friendliness—the kind of friendliness that takes into consideration the view-point of others, whether playmates, older people, or children of other lands and speech and customs. But it is one method within the power and influence of church school leaders, so let us use it to the utmost.

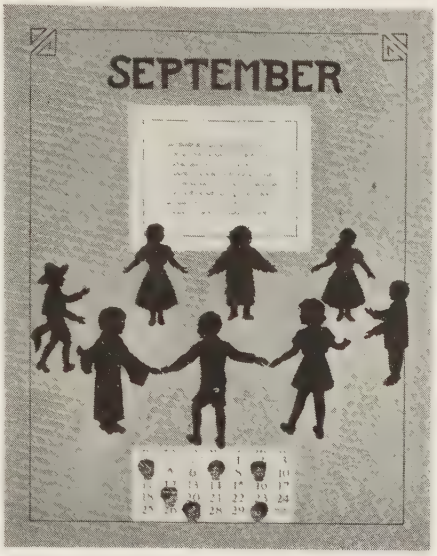
Hebrews 13: 2, "Forget not to show love unto strangers," and Proverbs 17: 17,

"A friend loveth at all times" are verses equally to the point as a reminder of our thoughts of friendliness.

The poster illustrated has a background of gray and letters of sunny yellow. The boy and girl near the center in the foreground are representative of the United States, Canada or England, to the right of them the boy is Chinese, the next girl is either Italian or Central European as you wish, then an Eskimo boy, a Scandinavian girl, a Spanish boy and last a Japanese girl.

The friendly looking boy and girl faces which mark the birthdays on the calendar were cut from a catalog and made into seals by mounting on gummed wafers.

NOTE. Next month a series of new and "different" birthday posters will be introduced. They will be suitable for beginner and junior, as well as for primary groups. Watch for them!



Patterns for these posters may be obtained by sending six cents to the Editor of Children's Publications, The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa.

When Jesus Was a Little Boy

Concluded from page 22

and the first one illustrated with the large teaching pictures used in the closely graded lessons. Each stanza was printed on a separate piece of oak tag and an appropriate picture pasted at the top. The second song was illustrated with original drawings by the children.

Several types of record-books are being kept by the children as the unit progresses. One group has cut from old lesson papers all pictures that have to do with the life of the boy Christ. They have also clipped appropriate songs, poems and prayers. These have been pasted in chronological order into a scrap-book and the children have dictated brief stories or explanations to go with them. This book will be used on the library-table.

Another large scrap-book has been used to record events in the life of the boy Jesus as seen through the children's own drawings. These drawings begin with the birth stories and continue to the visit to the Temple. They include pictures of the kind of house in which Jesus lived, the carpenter-shop, the furniture in the house, and the village well. Explanations of these have also been dictated by the children, and this book will be added to the library.

A third scrap-book is being kept by another group and in this are recorded all the poems (including Scripture) and songs which have been learned in the study. These are illustrated with the children's own drawings.

A fourth type of record-book is a cooperative teacher-pupil project, and copies of it will be made for everyone in the department. In this book there will be mimeographed stories written in a vocabulary which the children can read for themselves. Illustrations for this book are being made by the children, using a mimeoscope to cut their own stencils which will be run off in the church office. The child making the drawing and the stencil will have his name in the corner as every artist should and enough copies of his drawing will be made so that each child in the department will get one.

And now let us take a peep at this group in session today. The chief center of interest for early comers is a new framed picture hung on the wall above the book-table. It is 36 inches by 46 inches in size and is the work of three third-grade children. It represents a section of country near Jacob's Well which Jesus passed on his way to Jerusalem. It has been painted with vivid tempera paints on brown wrapping-paper and is tacked to pieces of lath which form a frame and give the painting the look of a finished piece of work. For some time the children have felt the need for pictures to hang on the walls of the primary-room, but were not at all enthusiastic about earning money to buy them. They insisted that they could paint them. This is the first proof of their statement.

In the fellowship service, appreciation is shown for the picture and the artists. The contribution of another group is also recognized in this service as they sing to their own original tune, "Oh, sing unto the Lord a new song; Oh, sing unto the Lord all the earth."

In the activity period which follows this fellowship we see four children down on the floor working on a frieze which portrays four events in the early life of Jesus—the shepherds on the hillside, the Wise-men on their journey, the manger scene, and the flight into Egypt. They are drawing their figures in white chalk on brown wrapping-paper and will color them with a special colored chalk which, when brushed with water, becomes a paint that will not blur.

Three other groups of two each are down on the floor with large squares of paper making their sketches for more pictures to be hung in the room.

Another group is gathered about a teacher to whom they are dictating explanations to be put in their scrap-books.

At a table there are four children working with clay, and as we step closer we see that they are making water-jugs and stone lamps.

Another group is at work on illustrations for the booklet of stories described before. One child has drawn a picture-map of Palestine to go with the first story; another has illustrated an outdoor oven such as was used for baking bread; another has pictured articles of furniture which were used in the homes, and still another is busy on sketches of olive-trees and the press to get the oil from the olives.

The rest of the children are making scrolls on which they are printing the words of the Shema as found in Deuteronomy 6: 4, 5.

It is a busy group of children who are reliving the experience of the boy of Galilee and getting at the same time a deeper appreciation for a race of people who are being most fearfully persecuted at the present time.

September in the Nursery Class

(*Concluded from page 24*)

companied into the beginner room by the superintendent after careful cooperation between both superintendents. Occasionally there is a child who does not make the adjustment easily and cries to return to the nursery room. In such a case the child might be brought to the nursery class for a few Sundays to be accompanied by a teacher to the beginner department. This will usually help him to overcome his timidity and make a happy adjustment to the new surroundings. It might be necessary for a child to be allowed to stay a few more Sundays in the nursery, after which he will decide for himself that he is too old, and then be willing to join his own age-group.

[1] *Songs for the Preschool Age.*
[2] *When a Little Child Wants to Sing.*
[3] *Guiding Nursery Children in Home and Church.* McCallum.

OUR PASTOR WAS THE FIRST TO SIGN THE PETITION

Ralph Berry

"Neither Shall They Learn War Any More"

By MARY DEICHMAN

WITH newspapers carrying banner headlines of new conflicts the world over and nations competing for increase in armaments, the missionary study entitled "Broken Guns" seemed rather out of place. Yet in the same papers we found a news item which started us on our new fall project. A picture was published showing a large group of children conducting a funeral service over a huge pile of surrendered toys. The caption below the picture read: "In a demonstration planned to prove to local merchants that there is no market in Hollywood for war toys, children of Selma Avenue Elementary School of Hollywood dug a hole on the grounds and buried erstwhile cherished cap-pistols, air-guns and electric-shooting irons." This intrigued our attention, and we read farther to discover that Miss Hannah Jensen's fifth- and sixth-grade classes had started the project—a drive against the toys—in an effort to promote world peace and because of the belief that play with such toys often led to crime. The idea spread until the entire school was cooperating and it culminated in a public demonstration. A parade with banners and posters was held through the business district, and petitions bearing over one thousand names prepared and circulated by the children were presented to the merchants, asking that the sale of such toys cease.

We immediately sought a conference with Miss Jensen, inviting her to come and speak to our junior department. She graciously accepted and arrived on Sunday morning with Jack Doerr, the spokesman from her class. Another surprise awaited us, because she had with her motion-pictures of the entire project. These had been taken by the Board of Education. In this way our boys and girls were able to see just what had been done at the Selma Avenue School.

The above activity opened our School of World Friendship and our juniors enthusiastically launched a project of their own, in which they started a study of "War and Its Costs, versus Peace Heroes and Peace Monuments." Programs were developed around such subjects as "War Wastes Lives, Money and Materials"; "War Destroys Love and Creates Hate"; "Peace Heroes"; "Peace Monuments"; "The Good Neighbor Way" and "The Christian Road to Peace." Each class chose some particular phase of the project, and from time to time during the next six weeks they brought in their findings. Posters, peep-boxes, pictures, models and scrap-books were made. One class made a peep-box of the "Christ of the Andes." They had been greatly impressed by the story, and as one little lad said: "It is really and truly 'broken guns.'" The scrap-books were splendid and found their place on the browsing-table. One class chose to trace what wars had meant to our own country. This was done with the poster of a tree showing the scars wars had left. One of the third-year boys made a model of the statue of "The Hand of God." This was copied with a salt-and-flour mixture from the rear cover of *Children's Leader*[1] and was cast over his own hand. The little figures were made from cardboard. Still another class illustrated in poster form the hymn "My Country Is the World," which had been chosen as the theme hymn.

[1] See *Children's Leader*, May, 1936, and January, 1938.

Probably one of the most constructive phases of the project was the part taken in securing signatures on the petitions prepared by the Selma Avenue School. These, addressed to the general managers of stores selling toys, read:

DEAR SIR:

We, the children, parents, teachers and friends of Selma Avenue School, respectfully request that you stop the sale of toy cannons, machine-guns, soldiers, war-tanks, bombing-planes, pistols, air-guns and other war toys, because children playing with such toys learn to think that war is a pleasant game, and that pointing guns at one another is harmless. We know that such play leads to terrible crime, sad accidents and war, which is horrible.

Numbers of the above petitions were circulated and hundreds of signatures were secured, including that of our pastor, the first to be interviewed.

As a direct result of our peace project, three suit-cases packed with clothing and toys were sent through the Committee on World Friendship Among Children to the war orphans of Spain. The department voted to affiliate with The Children's Caravan, an organization which promotes world friendship among children by fostering correspondence between children in different parts of the world.[2] Correspondence with children of other lands is still carried on. Very recently a letter from a little lad in Africa was received, in which he requested a hymn-book and some Bible pictures. He offered to send in exchange two monkey skins and an ostrich feather.

The continued interest was evidence of the deep impression made, and we feel that it was one of the most constructive, worth-while programs ever carried to completion.

As we learn to dramatize peace, so shall we make it shine in its true light, appealing to all that is courageous and heroic in young life.

[2] A letter to the Secretary, Junior Caravan, 132 East 65th Street, New York, New York, will bring full particulars regarding aims, achievements and how to join.

September Among the Juniors

By NAN F. WEEKS

For Those Using Keystone Courses IV, V and VI

THIS month, which brings the beginning of the public school term, marks also the close of the Sunday school year. It is a time of peculiar opportunity and challenge to the junior leader. The excitement of vacation is over and the children are now back to their usual routine. This makes for more regular attendance. The thrill of their anticipated promotion adds zest to the department sessions, and furnishes the teacher with a real opportunity to make a deep and lasting impression on the hearts and lives of the group so soon to be transferred to a higher grade.

Course IV, Part 4, Unit 3

The Objectives

To introduce certain worthy trail-blazers whose lives and deeds suggest paths of service open to the junior boy or girl; to deepen the child's appreciation of noble and unselfish service to others; to lead him to experience some of the joys of helping others; and thus to lay the foundation for a life of service and blessedness.

The Background of Experience

Already the nine-year-old has had many experiences in helping, and in receiving expressions of appreciation in various forms. Also he has had experience in receiving help. The latter he is apt to take too much for granted; and he needs to be led to recognize his personal obligations to "pass on" the helpfulness that he has received.

Activities

Continuing work on the Trail Book. (See suggestions for July.)

Completing gifts to be sent to a mission field. The pupils who are to be promoted should have the satisfaction of seeing their work completed and their gifts ready for sending. (See suggestions for "A Summer Christmas Tree," Teacher's Book, page 210.)

Collecting pictures for "The Hall of Heroes" (Lesson 13) and writing brief captions or stories about the several heroes whose pictures are to be displayed. Encourage the pupils to think of some helpers of recent times to be placed in their "Hall of Heroes."

Preparing a special feature for one of the sessions of the department—dramatizing a story, reciting a memory passage, singing the memory hymn, "Marching with the Heroes," telling a story to the group.

Planning and doing some deed (or deeds) of helpfulness, among the sick, the aged, the strangers from other places, the needy or the lonely. The juniors, with the cooperation of their teacher, may find real joy in service.

Preparing gifts to be presented to the graduates from the primary department, their first Sunday in the junior department. These might be in the form of a book-mark (see Teacher's Book, Course IV, Part 1, pages 29 and 172); a greeting card, representing an open Bible and bearing the words of the junior motto (see Teacher's Book, Course IV, Part 1, page 8); a book-mark made of braided strands of several colors.

Course V, Part 4, Unit 4

The Objectives

To kindle in each heart an impelling appreciation of friendliness and helpfulness as the solution of the problem of personal or group animosities; to impress the thought that the world's greatest heroes are not those who fight and destroy, but those who follow the footsteps of the Prince of Peace "who went about doing good."

The Background of Experience

The juniors have heard and read much of the glory of fighting and of dying for one's country—a noble and praiseworthy sacrifice. But too little recognition has been given to those heroes and heroines who have spent their lives in peaceful and constructive service to mankind. Hence the children's estimates of heroism are not always the high and holy ideals presented in the Sermon on the Mount. From history and daily life there should be presented characters who shall offer them new and nobler standards for evaluating conduct.

Activities

Making a World Friendship Book, devoting a page or more to each country and its people.

Damatizing a story, "The King's Herald" (Teacher's Book, page 156), or "Mournful Max" (page 164).

Telling a story to the group. "The Vision of Sir Launfal" (Teacher's Book, page 173); "The Road to Joy" (page 175); or "The Boy Who Didn't Know His Own Family" (page 188).

Memorizing and singing the memory song, "We Will Be Friends with All the World."

Memorizing Romans 12: 9-21, to be recited as a part of the promotion program.

Showing a spirit of friendliness in daily contacts in school, at home or at play.

Completing all gifts for the summer Christmas tree, or a box to be sent to a mission land as a good-will Christmas greeting.

Planning a party or social or picnic for the third-year graduates. The refreshments, programs, favors and the like should be arranged by the pupils assisted by the adult leaders and the parents.

Course VI, Part 4, Unit 5

The Objectives

To deepen the juniors' appreciation of those unselfish qualities which make a life truly great; to present Jesus Christ in such a way that the juniors shall choose to accept him as the Pattern and Master of their lives. To offer to each pupil the opportunity to make a decision to dedicate his life to Christ.

The Background of Experience

Already the junior is forming ideals and choosing his heroes. Already he has had many contacts with both selfishness and unselfishness. But all too often the selfishness that he dislikes in others he does not even notice when it appears in his own life. His needs are to appreciate true heroism and helpfulness, and to seek God's help as he tries to cultivate them in his own life.

Activities

Writing an essay or poem on the subject, "A Hero."

Arranging a "Hall of Heroes," placing in it pictures of every kind of worthy hero—missionaries, doctors, life-guards, firemen. The "gallery" should include not only those who showed physical courage, but also those who have dared to do right in spite of persecution or ridicule or snubs.

Preparing a program for graduation. This may be the reciting of one of the memory assignments of the year, the singing of a memory hymn, the dramatization of a favorite story, tableaus depicting the lives of chosen Christian heroes or heroines.

Making a gift to be presented to the department on graduation day. This might be a "Book of Heroes," a poster, a tiny bookcase containing the books of the Bible. (See suggestions in Teacher's Book, Course IV, Part 1, page 173.)

Being heroic and helpful in one's daily life.

(*Concluded on page 32*)

My School[1]

By FLORENCE E. NORTON

(Concluded from the August issue)

Session II. September 10

WHY SCHOOL IS IMPORTANT TO ME

This session should help juniors to find satisfaction in school through a clearer realization that there they learn much that enables them to live happily and effectively now and later.

As the Adult Leader Plans

Think back over the last session and jot down anything you recall that will be useful in today's discussion; read very carefully plans for Session II in this magazine and in *Juniors* for September 3; think through the suggested discussion, change to suit your purposes.

Session Outline

QUIET MUSIC. "Day Is Dying."
SILENT PRAYER.
HYMN. "Let Us with a Gladsome Mind."
RESPONSIVE READING. Psalm 136: 1-6, 26.
PRAYER.
OFFERING.
DISCUSSION. (Adult Leader.)

Begin the discussion by asking the juniors about school. If they go to different schools, let the various school groups stand. Put the names of the schools on the board. Encourage the juniors to tell about their new grades, new teachers and studies. Ask what they have done in addition to class-room work, such as being on committees or helping to plan things. Inquire about recreation. All this will make a good starting point for discussion. Continue as follows:

"Today we want to discover the answer to an important question: Why is school important for me? We can begin to find the answer by thinking of some of the ways in which school helps us." At this point divide the juniors into smaller groups for:

SMALL GROUP THINKING.

The division can be quickly made by asking each row to form a group. If the rows are too long, ask each half-row to do so. Appoint one junior in each group to act as a reporter and report for the group later. Ask each group to think of things they learn in school which, in some way, help them or make their lives pleasanter. (An example would be reading, which they learn in school but which gives them many pleasant hours outside of school.)

DISCUSSION.

When the groups reassemble write on the board, "How My School Helps Me." List under it the items the group reporters give. If reports deal only with such matters as reading, writing, spelling, lead them to think about learning to sing music and whether that helps people, and how. Ask whether learning to make things with our hands helps us and how it does. Let the group consider whether working in groups in planning class or school affairs helps them and in what ways.

STORY. "A Boy Who Thought School Important."
BIBLE STUDY.
SUMMING UP. (Adult leader.)

Can we now think of reasons why school is important for us? The juniors should be able to suggest such reasons as: School teaches us many interesting and useful things; we learn how to work with each other; we learn things that will help us when we are grown; we learn right ways of living; we learn to be good citizens.

HYMN. "Saviour, in the Words I Say."
WORK PERIOD.

Session III. September 17

HOW DO SCHOOL AND CHURCH SCHOOL HELP ME?

Through this session we hope to guide juniors in discovering some of the ways in which church school or junior society helps them; to help them to see ways in which their church school or junior society and their school are alike; to aid them in realizing that what they learn in each helps them in their daily lives.

As the Adult Leader Plans

Think carefully over what has been discussed in the sessions up to this point, giving special attention to the conclusions the juniors have reached. Thinking back is important for you because you are the one who must help the juniors to link up what they have been learning with what is coming in the remaining sessions of the unit.

Read carefully the plans for this session as given here and in *Juniors* for September 10. Examine the check-list in *Juniors*. This is a feeder for the thinking of the juniors in preparation for the discussion about how church school or society helps us. If possible, have copies given out for checking just before the discussion. If this cannot be done, copy it on the blackboard.

Session Outline

HYMN OF PRAISE. "For the Beauty of the Earth."
WORK PERIOD.
LITANY OF THANKSGIVING.
HYMN. "Let Us with a Gladsome Mind."
OFFERING.
RECALL. (Junior leader.)
USING THE CHECK-LIST. (Adult leader.)

We go to school during the week, but on Sundays we go to another kind of school, our Sunday school or church school. We come to junior society, too, which is a kind of school. How do these help us to learn, and what do we learn in them? (At this point introduce the check-list; explain that not all the statements are correct, and ask the juniors to put a check-mark beside the ones they think tell correctly what we learn in church school or society. If individual lists are used give fifteen minutes for distributing and checking; if the list is written on blackboard, number the statements and have the juniors write on their papers the numbers of the statements they think are correct.) When the checking is completed the juniors may report the items they have checked. Encourage them to add to the list other ways in which they think church school or society helps them.

THE COMMITTEE TALKS IT OVER. (Led by adult leader.)

This will be introduced by saying: "Do you think we learn anything in school which we can use in our church school or society work? Do we learn anything in church school or society that helps us in school? A committee of juniors has been thinking about these questions; they are going to talk them over while we listen. Perhaps they will answer these questions for us."

The committee and the sponsor may sit facing the juniors and talk informally. Start the conversation by asking one junior to tell some things we learn in school which help us in some of our studies in church school or society.

Turn to another junior and ask, "Can you tell us of ways in which some things we learn in church school help us in school?"

Turn to the third junior and ask, "Have you anything to add?"

GROUP DISCUSSION. (Led by adult leader.)

Let the group add to the suggestions the committee has made. Help the juniors to reach the conclusion that school and church school help them in different ways, and that what they learn in each helps them in their daily living.

WHAT THE BIBLE SAYS.

[1] From outlines copyrighted by The International Council of Religious Education.

Session IV. September 24

DO MY SCHOOL AND CHURCH SCHOOL HELP MY NEIGHBORHOOD?

This session should help juniors to discover ways in which school and church school help their neighborhood.

As the Adult Leader Plans

This is the closing session of this unit. In preparing for it you will need to:

Read carefully the material given here and in *Juniors* for September 17. Think about the fundamental question with which this session deals. Think through the panel discussion.

Session Outline

WORK PERIOD.
QUIET MUSIC.
THE REPORT.
TOPIC INTRODUCED. (By junior leader.)
PANEL DISCUSSION. (Led by adult leader.)

A few members of our group are going to lead us in our thinking about this question. Some of them have asked different people the question that I have just asked you. They will tell us what those persons said. Some of them have been reading and thinking about this question; they will give us their answers. We call this a panel discussion. (Members of the panel take their places.) Ask first for reports from those who have interviewed people. (Take brief notes so that you can read back to the group.) Make the procedure informal by saying "B——, you talked with your teacher, didn't you? Tell us what she said." "J——, you interviewed the minister. What did he think?"

When these reports are finished, read back to the group the gist of the information given.

Call on the other members of the committee. Perhaps saying "A——, you were doing some reading and thinking about this question. Tell us what you think." If necessary, use questions to make information clear.

At the close of the panel give the whole group time to add their ideas.

A SING.
SCRIPTURE.
OFFERING.
HYMN. "O Jesus, Lad of Nazareth."
ANNOUNCEMENTS.
PLANNING FOR THE TEA.

The program plans for the tea should be very simple. Serve tea and cookies.

Plan a brief worship service. The graphic report may be explained.

Juniors might have brief reports on such topics as "Why Learning Is Important," "How School Helps Us," "School and Church School Help Us in Different Ways."

Planning Our Work

By FLORENCE E. WOLCOTT

This two weeks' unit seeks to guide the juniors in making worth-while plans for a new year of work, and to help them to discover successful ways of working together in a church group.

A great deal more adult guidance will be required in this unit than will be desired in the ones that follow. In fact, the adult leader may need to assume most of the responsibility, but as a result of this planning the juniors should be more ready to assume responsibilities and to carry out plans.

There are several ways of organizing for work. Some groups elect officers, but this plan does not give as many children a chance to preside. A plan liked by others is to have a program committee, consisting of the adult leader, some older juniors who have had previous experience in planning programs, and some younger or new members of the group. These may select a committee for each unit with as many members as there are sessions in the unit. This sub-committee then plans the unit, each member being responsible for leading one session.

Additional committees for specific jobs to be done are sometimes desirable. A committee could scout around for new members. Another one could keep a record of attendance and a log-book of the most interesting things done. If an offering is taken a record of receipts and expenditures may be added to the log-book. Juniors may look after the reference books, the picture file, the hymnals and Bibles, and the various interest centers. Most of the committees should serve not more than three months. Perhaps some will have only one activity to plan and carry through. These may be appointed as the needs arise.

"Junior Topic Cards," listing the units and weekly topics from October through March, may be ordered from The American Baptist Publication Society. Price, 60 cents a hundred; 30 cents for fifty; 15 cents for 25.

Session I. October 1

WHAT SHALL WE DO?

The purpose of this session is to help the juniors to discover the reasons for working together in this particular group, to survey the units of study available for the next several months, to launch an effective organization based on present needs, and to awaken a sense of personal responsibility in each junior for making his contribution to the group work.

The Adult Leader's Preparation

Probably the adult leader should conduct this session in order to stress the importance of wise planning and to set the pace for effective study. To this end she will need to think through the questions involved in the proposed discussion: the purpose of this group in relationship to other junior groups in the church, the committees and leaders needed for effective work and a clear idea of the duties of each, and, if an offering is to be taken, an understanding of the relationship to the whole church program. It is important also that the adult leader be prepared to present an interesting survey of the proposed units of study for the next few months in order to motivate the activities involved. (See "Junior Topic Cards" for this information.)

Examine the materials given in *Juniors* for September 24.

Several juniors may be assigned the Scripture readings and the story to tell.

Materials needed for making program booklets will include colored construction paper, writing-paper, string or paper fasteners, pencils, and crayons or pictures for decorating the covers.

Session Outline

QUIET MUSIC. "Samuel."
CALL TO WORSHIP. (See *Juniors*.)
HYMN. "O Master Workman."
THE LORD'S PRAYER.
INTRODUCTION OF THE TOPIC. (Adult leader.)

Today our group is beginning anew. We have new boys and girls. Some of our leaders are gone. What shall we do now, and how shall we do it? There are some Scripture verses which compare our planning to building a house.

SCRIPTURE. Proverbs 24: 3, 4; Luke 6: 48.
DISCUSSION. (Adult leader.)

First, a builder must know what kind of building is needed. Then he makes his plans and figures out how to get the work done. If we do likewise we shall build a strong foundation that will make our meetings more worth while. Why do we meet as a junior group? Write suggested reasons on the blackboard. For example: have something to do; learn to preside, and to pray in public; practise working together; belong to an organization that does things; study about God; help with God's work by sharing gifts; learn new hymns; plan programs to share with our friends;

become better Christians; have more opportunities to worship together; be loyal to the church; discuss ways of acting; learn to carry on a Christian organization. Could we put all these reasons into one sentence to make a purpose for our year's work? Formulate some such statement as: "We meet as juniors to worship God together, to increase our knowledge of God's will, and to learn Christian ways of working together and of sharing our joys with others."

HYMN. "O Son of Man, Thou Madest Known," or "O God, Who Workest Hitherto."

REPORT.

What shall we study this year? (A survey of the junior units of study for the next few months, presented by the adult leader. See "Junior Topic Card." Juniors may write on paper slips their names and titles of two units with which they would like to help, some choosing programs that seem hard in order to learn new facts and others choosing because of special contributions they can make. Collect statements.)

STORY. "A Leader and His Helpers."

DISCUSSION.

What committees do we need? (List suggestions on the blackboard and decide which ones to use. Then the juniors may write on another slip the names of two committees on which they wish to serve. Collect statements.)

OFFERTORY SERVICE.

HYMN. "Thy Work, O God, Needs Many Hands," or "Our Gifts."

CLOSING PRAYER.

GROUP ACTIVITIES.

1. Probably you will want the program committee to work with you in choosing unit chairmen and session leaders. Consider the choices written by the juniors on the first statements.

2. Perhaps you may wish to select a nominating committee to withdraw from the group in order to study the choices indicated on the second slips, and to make up the rest of the committees decided upon.

3. Making Programs. While the program and nominating committees are selecting the session leaders and arranging the committees, the rest of the group may make the program booklets for the year. Use colored construction paper for covers and writing-paper for pages. Allow one page for each unit to be studied during the year, several extra ones for special notes, such as "A Code for Juniors," "My Committees," and "My Program and Helpers." They may letter the cover-pages with "Junior Programs for 1939-1940," and add a design or picture. Finally, tie the pages and covers together with colored string or paper fasteners.

Session II. October 8

HOW SHALL WE DO IT?

The purpose of this session is to acquaint the juniors with ways of presenting programs, to guide them in adopting profitable ways of working together, to recognize the worthwhileness of their undertaking, and to feel a sense of fellowship with God in the task.

The Adult Leader's Preparation

The adult leader should conduct the consecration service. She will be responsible also for guiding the discussion on ways of working together. She may include such things as how to plan and present worship programs, interest groups and service activities. Ways of accomplishing these happily and successfully involve getting the room and equipment ready, serving on committees, sharing talents, materials, time and money.

The juniors have several contributions to make. (See *Juniors* for October 1.)

Session Outline

MUSIC. "Dix."

ASCRIPTION OF PRAISE.

HYMN. "For the Beauty of the Earth."

INTERPRETATION OF PSALM 8.

SCRIPTURE. Psalm 8: 1, 3-9.

STORY. "Station W-O-R-K."

OFFERING SERVICE. (See Juniors.)

DISCUSSION.

"Ways of Working Together." (Led by adult leader.) List the different ways on the blackboard.

REPORT. "A Code for Juniors."

REPORT OF PROGRAM COMMITTEE.

REPORT OF NOMINATING COMMITTEE.

A Consecration Service

Light the two candles before the picture of Jesus. Copy on the blackboard "A Junior Pledge" (see *Juniors* for October 1) and "St. Richard's Prayer" (see *Juniors* for September 24). The juniors may sit in two groups, the officers and committee chairmen in the front row.

QUIET MUSIC. "Communion," Edward Batiste; or, "Innocents."

CALL TO SERVICE AND RESPONSE.

Adult Leader:

Watch ye, stand fast in the faith,
Quit you like men, be strong.
Let all that ye do be done in love. (1 Cor. 16: 13, 14.)
Be strong, all ye people of the land . . . and work: for I am with you, saith the Lord. (Haggai 2: 4b.)

Juniors:

My Father (God) worketh even until now, and I work. (John 5: 17.)

HYMN. "The Church of God Is Calling."

ADULT LEADER. The junior officers and committee chairmen will stand. Jesus said: (read Matt. 5: 14-16.)

RESPONSE. Officers and Chairmen read together, "A Junior Pledge."

ADULT LEADER. The members of the committee will stand. (Read James 1: 22; Eccl. 9: 10a; 2 Tim. 2: 15.)

RESPONSE. Committee members read together, "St. Richard's Prayer."

HYMN. "O God, Who Workest Hitherto."

PRAYER. Adult leader.

BENEDICTION RESPONSES. Psalm 19: 4.

September Among the Juniors

(*Concluded from page 29*)

For the Junior Superintendent

The month of September calls for special effort on the part of the leader. To the children's unrest after their vacation and return to school, there is the added excitement in connection with promotion from grade to grade and from one department to another.

The programs for the entire month should lead up to the closing of the year's work, the departure of the junior graduates and the arrival of the new members promoted from the primary department.

The lessons for the three grades are so closely related in thought, that the planning of programs suited to each course will not be difficult.

Some appropriate hymns are: "I Would Be True," "Love Thyself Last," "When Thy Heart with Joy O'erflowing," "Work, for the Night Is Coming," "Friends with All the World," "Marching with the Heroes," "Dare to Be Brave, Dare to Be True," "Father, Lead Me Day by Day."

Suggested Scriptures: First week, Philippians 2: 3-5, 14-16; second week, Galatians 5: 22-26; third week, 1 John 4: 7-15; fourth week, 1 Corinthians 13.

The session preceding Promotion Day may be made an effective Decision Day, a time when the juniors are given an opportunity to take life's greatest forward step and accept Jesus as their Saviour and Lord. Prior to this all-important service, the teachers and leaders should unite in careful and prayerful preparation, doing personal work among individual pupils and seeking by every legitimate means to lead (but not to urge) the junior to make life's great choice. It may be well to invite as a speaker the pastor or some other adult who understands children. The service should be devotional throughout, but free from any undue emotional stress—a simple and earnest appeal to dedicate to Jesus one's life and one's powers.

The University of Life

Brings life to the Sunday evening church program

By HAROLD V. JENSEN [1]

"WHAT can we do to improve our Sunday evening services?" Most pastors and church workers at some time or other have asked that question. We asked it in our church and found at least one good answer. That answer came from Rev. Phillip C. Landers, who in the spring of 1934 had started the University of Life in the Hennepin Avenue Methodist Church, Minneapolis. We inaugurated a University of Life in our own church and are thoroughly convinced of its value, although the first season closed only recently.

The University of Life, as we adapted it, became an extension and complete unification of the former Sunday evening program, providing two hours and fifteen minutes of intensely vital religious experience. Our program differed from the one developed so successfully by Doctor Landers and used in many churches throughout the Middle West chiefly in that, instead of serving only young people and young adults, it was planned for the entire membership, thus making the youth activities an integral part of the whole church program.

The year's program is set up like that of a university, with fall, winter and spring terms and a complete change of courses each term. The evening's program begins at six o'clock, when a fifteen-cent supper is served by one or another of the church organizations, in the beautifully decorated church dining-room. The informal friendliness prevailing throughout the supper is prolonged by a fifteen-minute fellowship program, "just for fun," while the students remain seated around the supper-tables. Community singing, readings, special musical numbers, and get-acquainted stunts, all enliven this period.

After the happy fellowship around the tables, the Interest Groups form and meet from 6.50 to 7.40. Four to seven different elective courses on three age-levels—high school, college, and adult (including young adults)—are offered. The subjects studied appeal to a wide variety of interests, and the leaders, outstanding in their fields, come from all sections of the city. The avowed purpose of the groups is to deal very frankly and realistically with actual problems, but always from a Christian point of view. Course titles include "Exploring Ourselves," a course on the personal problems of high school students; "Building a Christian Democracy," "Applied Mental Hygiene," "Preparation for Marriage," "The Confusing Problem of War or Peace," and "Bible Study." Courses are planned very carefully by the dean, who is also our Director of Religious Education, and the Curriculum Committee, in conference with the leaders. The opportunity for group discussion is an important feature of each course. By far the most frequent complaint last year was, "The time (fifty minutes) isn't nearly long enough." A married couple sponsors each group. They take general charge of the class, mark the attendance, cooperate with the leader in every possible way, and arrange at least one social gathering each term for their group.

The evening ends with a thirty-minute evening chapel, conducted by the pastor in the church sanctuary. Every effort is made to provide a rich worship experience. The service is built around a selected theme, to which each phase contributes. The pastor's "Interpretation of the Worship Theme" lasts only from five to eight minutes. The remaining time is filled with music, prayers, Scripture readings, poems, litanies and responses, all centered about the Worship Theme. There are no announcements whatever. The offering is received at the door, as the people leave, in order to save time and eliminate the distraction that inevitably results from passing the plates.

Much thought is given to the appearance of the church. The building was designed for preaching rather than worship. It is unusually large and plain; the organ-pipes provide the most prominent decoration. However, we have erected at the center of the platform, in front of the organ, a simple frame of steel rods, very easy to set up and remove, and draped it with velvet curtains. By hanging against this background a beautiful picture of Christ, setting a cross on an improvised altar (a Christmas fireplace covered with more velvet curtains), or simply throwing a cross of light on the velvet by means of a stereopticon, we have succeeded in creating an atmosphere conducive to worship. The pulpit, of course, has to be moved to one side, and the choir sings from the front pews. For this chapel service, the pastor always wears a robe.

The service has been praised by practically everyone, especially the young people. It apparently meets a need to which the church had not been ministering.

We pride ourselves on never running overtime; the program is over by 8.15,

STUDENTS IN THE UNIVERSITY OF LIFE FIND THAT THE INFORMAL CLASSROOM ATMOSPHERE PROMOTES WORTH-WHILE DISCUSSIONS

[1] Pastor, First Baptist Church, Seattle, Wash.

leaving plenty of time for those who wish to visit friends, or merely get home early—a consideration much appreciated. Most churches schedule the chapel service before the Interest Group meetings; our experience confirms our judgment that the service should close the evening in order that the information gleaned and the decisions made in the meetings may be considered in worship before God.

In addition to the Interest Groups for pupils of high school age and upwards, an Elementary Division sponsors a B. Y. P. U. for junior high boys and girls, an activities program related to the work of the church school for children of junior and primary ages, and a nursery for preschool children, including babies. This enables the entire family to attend and meets a real need of many homes.

"How do you get your leaders?" is a question often asked. We have been surprised by the number of busy persons, leaders in their respective fields, who gladly give their time when they see that the church really is trying to deal with problems in which they are interested. To a few leaders we paid a small sum for expenses, but most of them gave their services entirely free.

The University of Life offers a "way out" of the Sunday evening problem, but it certainly is not an easy way. It requires several times the amount of work necessary for the development of the usual Sunday evening services. The church must have confidence in the plan and set up its organization many weeks in advance if the plan is to succeed. In our case the plan was approved by the Board of Christian Education, the deacons and deaconesses, the trustees, the church council, and finally by the entire church membership.

The program is planned and carried out by seven committees—Curriculum and Leaders' Committee, Promotion and Registration Committee, House Committee, Sponsors Committee, Supper Committee, Friendship Committee, and Service Committee. Policies are determined by a Board of Regents, consisting of the chairmen of the above-mentioned committees, the pastor, the Director of Religious Education (the Dean), the chairman of the Board of Christian Education, appointed representatives from the deacons and deaconesses, the president of a young adult Sunday evening group, and two representatives from the high school and young people's departments. In addition to those who prepared and served the meals, at least seventy-five persons each term assumed definite responsibility for some phase of the program.

The values of the plan have been felt so widely by the members of our church that the continuance of the program never has been questioned. Only one major change is contemplated for next year. The young people of college age felt a distinct disadvantage in being divided into two groups by the elective plan. After careful thought, they decided to meet as one group, a part of the University of Life, but planning and carrying out their own program during the period assigned to the Interest Groups.

What has the University of Life accomplished for our church? While the outcomes of such a program never can be measured exactly, we do know that certain desirable changes have taken place. Attendance has more than doubled. Many who had dropped out of the church because "it does not get down to real life" have come back, and some of these now attend regularly the morning service. The plan has given many people, young and old, the opportunity to consider, under the guidance of experts, some of the most pressing personal and social problems of our age. It has provided each week at least one hour of wholesome, happy, Christian fellowship, where many lonely people have made friends. It has offered each week to hosts of individuals an experi-

(*Please turn to page 45*)

FOR THE CLOSING CHAPEL SERVICE, THE CHURCH AUDITORIUM IS PREPARED SO THAT THE PARTICIPANTS MAY HAVE A REAL WORSHIP EXPERIENCE

Read with a Pencil

By MAREL BROWN

Too often we read *only* with our eyes. What we read is not retained in the memory and a few days later when we wish to recall something we have only a hazy and vague remembrance of the matter.

Of course, no one would attempt to make notes and memoranda of everything read, but a careful selection of facts will prove quite valuable. For instance, if a high school boy or girl reads an interesting fact about some subject being studied in school, a line inscribed in a notebook, giving name and author of the book, with specific chapters and pages, will be a ready reference. It may be that months will elapse before the information is needed, but when the time comes the little notebook will prove a time-saver.

The same procedure will help a writer, a lecturer, a teacher or any person who does creative work. Individual needs will determine the extent to which a notebook system will be adopted. The beginner might use a five-cent notebook with the notes inscribed one after another. The scholar would need a loose-leaf, indexed book with the information listed alphabetically under subjects.

Notebooks are especially valuable if they refer to borrowed books. How often have we read a library book, found it inspirational and informative, returned it and then, months or even years later, have needed the very information contained therein. The name of the book has escaped the memory, the author's name cannot be recalled, and all the longing for that information will not produce it. Only a brief notation in a notebook would have saved much effort and time in locating the volume.

Some readers, in reading books they own, in addition to keeping a notebook, check lightly certain informative paragraphs; then turn immediately to the back inside cover and jot down the page number. Perhaps, by the time the book is finished, they will have several page numbers listed. Later, when they desire the valuable information "somewhere in this book," it is an easy matter to check those numbers and find the needed page.

YOUTH and Leadership Education Advance

By IRENE EASTER LOVETT [1]

ALL hitch-hikers aren't found on the highway, I guess, for I seem to have been one in our church." The young Baptist who said this had refused to become secretary of the B. Y. P. U. and to serve on a W. W. G. committee earlier in the year. Now a third opportunity for leadership in the church had come to her. For the first time she was facing squarely the fact that growing-up demands the taking on of new responsibilities, in the church as elsewhere.

A church member who journeys along on the efforts of others may arrive, but he misses the greatest value of the journey by neglecting to be a responsible and working member of the party of travelers.

We recognize that growing-up means doing for oneself most of the things formerly done by others. In the earlier years of life we are constantly receiving. It is quite natural and good that we follow the leadership of family members, teachers, church and club leaders. But there is no more disgusting person than the one who refuses to grow up, who persists in holding on to the habits and actions of childhood. It does not take us long to realize that to be a desirable person one must be less dependent upon others, more willing to accept new duties.

As in the home and school there comes the time in our church life to grow up and lead. It is as natural as the falling of the apple blossom and the setting on of the fruit. An orchard of never-producing apple-trees would be a disappointment, indeed! An ever-following, never-leading group of young people would not be far different. Both blossoms and flowers are necessary and to be desired, but only in season! The high adventure of living requires one to be willing to take on responsibilities of leadership. This is a part of life and growth. Well may we pray with Mary Carolyn Davies: [2]

"God, let me be a giver, and not one
Who only takes and takes unceasingly;
God, let me give, so that not just my own,
But others' lives as well, may richer be."

As we concern ourselves with leadership privileges, we must keep in mind the fact that the goal determines the direction in which we lead. Leadership that consistently aims at development of worthy citizens of the kingdom of God, as made known by the Master Leader, and proceeds in his spirit, will go far and aright.

The ability to lead successfully is not magically given us. It comes as a natural reward to those who are willing to prepare themselves for it. Attractive, sincerely enthusiastic leaders may go far, but the greatest achievement is reserved for those who set out to enhance their natural abilities. Consecration to the Christian cause is tragically incomplete if it does not involve time and energy devoted to growth in the ability to lead. Only efficiently applied consecration really counts. God-given talents render the greatest service when we have subjected them to the training process.

"The secret of victory is in getting a good ready," quoth wise Nestor, as he stood before the Greek generals at Troy. The truth of Nestor's statement did not apply to his day only, nor only to military activity. As Christian youth leaders, we may well pay it heed!

Through the Baptist Leadership Education Advance movement, Northern Baptists are going to emphasize preparation for highest fulfilment of Christian leadership responsibilities. Every person in every local church is challenged to consider the church's need for able leadership and the fact that to be "able" leaders must be trained. Sponsored by the Council on Christian Education of the Northern Baptist Convention, this three-year emphasis will point to "all the churches training all their workers all the time." The adoption of a program of training, which includes all workers and continues all year, every year, will open the way truly for Baptist advance.

An advance in young people's organizations—Sunday School, World Wide Guild, Royal Ambassadors, Christian Endeavor, Baptist Young People's Union, Pioneers—awaits the response of those who will try by study and experiment to train themselves to "sight the far-horizon purpose toward which Christian leadership must press, and to understand the most appropriate plans by which these ends may be realized." [3] All too many capable and well-meaning leaders and their followers slide into the ditch prepared for blind leaders of the blind mentioned in the parable. Those who have places of youth leadership should be wholesomely haunted by fear of not having done the best possible!

Baptist youth may well respond wholeheartedly to the challenge sounded by the Leadership Education Advance movement!

This program of emphasis and promotion will begin October 1, 1939, and continue three years. September is the appointed time for consulting the Church Board of Christian Education or your pastor about local plans for leadership education during the year, that plans for the training of youth leaders may be included in them.

Many organizations and church workers depend solely upon summer camps, conferences and institutes for training. But summer has passed! Fortunate are the young people whose church affords class-room training during the winter months. The Standard Leadership Curriculum courses offer vast opportunity for self-enrichment. The following courses are typical of those outlined:

33gb—*World Wide Guild Methods*
34cb—*The Commission Plan*
312b—*Understanding Ourselves*
313b—*Building a Total Youth Program*
315b—*Guiding Youth Groups in Specific Projects*
316b—*The Art of Leadership*
317b—*Youth and Worship*

[3] *Certified Leadership.* Published by The B. Y. P. U. of A. Used by permission.

STUMBLING FEET

By Leola Littrel

It is not strange for me to find
Traits that are fine and true
In all the folks I come across—
No matter what they do.

Since knowing that a too-far goal
May spoil one's aim today—
I love my fellow pilgrims, for
I one time lost my way.

And there were those who saw my heart
And not my stumbling feet.
Now I, too, try to understand
The souls of those I meet.

[1] Training Secretary, B. Y. P. U. of A.
[2] "Let Me Be a Giver."

319b—*Building a Young People's Department Program*
344b—*Methods for Guidance of Young People's Groups*

Through a minimum of ten fifty-minute periods in the classroom, the reading of a prescribed textbook, some outside study, the challenge of a well-prepared Christian leader, young leaders will not only fulfil requirements for a Second Series Credit. They and their followers will see evidence of growth in self and in ability to lead.

If the local church does not sponsor a class, a worthy goal to be included in the program of a youth organization is such sponsorship. Some departments, guilds, or societies may find it practical to supplement the program of leadership offered by the church by carefully planning for an additional leadership education class. If a class leader is not to be found in the local church, an associational, district, or state officer may be able to assist in this project.

Some young people do not find classroom experience possible. For these persons home-study opportunities are afforded. The student has, in correspondence study, the privilege of proceeding as rapidly as ability and circumstances will allow. The courses included in the Standard Leadership Curriculum, excepting a very few, are offered by correspondence through Judson School for Home Study. Concerning the Standard Leadership Curriculum and Judson School for Home Study, the Leadership Education Division of The American Baptist Publication Society should be consulted.

To know the job of leadership, for those working in the society type of organization, is to understand, first, how a group should be organized, and second, how the organization should plan and carry out its program of activity. To make that knowledge available to those who would become skilled in young people's work of the church, "K. Y. J." (Know Your Job) Tests — correspondence study-courses — have been developed by the Baptist Young People's Union of America. They offer two series of these "K. Y. J." Tests:

1. "K. Y. J." Tests for the Commission Plan, a ten-lesson course on this adaptable, all-round plan of organization and program-building for the Senior and Young People's groups.

2. "K. Y. J." Tests for the Pioneer Plan, an eight-lesson course on the newest method of organization and program-building for the Intermediates.

Neither of these plans, nor the courses based upon them, is intended for any particular kind of youth group in any particular kind of church. Commission Plan "K. Y. J." proved as helpful to the officers of the small coal-mining town group in War, W. Va., as to the officers of the First Baptist Church of Washington, D. C.

Each of these personally coached series is intended, not to stimulate memory, but to direct the sizing-up of a group, and to guide in the ability to develop a program of activities that will meet the needs and capacities of groups.

The "K. Y. J." Tests for the Commission Plan may be taken by individuals, or by cabinet, or executive committee groups of a local church. When an individual undertakes this study he has the advantage of an intensive course of study. However, the cabinet working as a group has the privilege of planning and working out plans together. In either case the certificate, awarded upon satisfactory completion, evidences a knowledge of the technique of leadership in achieving effective organization and functioning as provided in the plan under study. The Pioneer Plan "K. Y. J." Tests are intended only for individual adult leaders of junior high groups.

In an attempt to meet the need for constructive evaluation of local work by more experienced youth leaders, the B. Y. P. U. offers a new course, Officers' Training Clinic ("O. T. C."). It provides a personally coached actual use of materials for work with young people in a local group. The individual taking this course is directly counseled in a study and evaluation of the Foot-Rule, in the proper use of all the Schedules of Analysis, comparing the filled-in schedules with the corresponding "inches" of the Foot-Rule—and in the use of the Resource Guide to discover appropriate ideas for building a Plan of Action, thus improving the greatest needs as revealed by the comparison.

There is a "second-mile" course for youth leaders, the Christian Culture Course (revised), which goes beyond a concern for study of the organization and methods of doing things, and guides one in a study of some of those elemental cultural subjects that will intensify a desire for Christian living and serving. It involves completion of one of the "K. Y. J." courses, four prescribed units of the Standard Leadership Curriculum, specific study for personal enrichment, guided reading, and active service in a place of leadership.

Through these courses the training agencies of the Northern Baptist Convention challenge young leaders of young people to become efficient Christian leaders. The level of Christian life and service of Baptist youth is dependent upon that made possible by its leadership. Paul's words in 2 Timothy 2: 15 speak as clearly to the youth of today as they did to young Timothy. "Do your best to show God that you are a good worker, with no need to be ashamed."

You Are Needed
As a Church Member

By FAITH HUNTINGTON

The 682 million professed Christians in the world could be a tremendous influence if each one would follow Christ daily to the best of his ability.

As a church member, the most important contribution you can make toward solving world problems will be the adoption of a Christian attitude toward them. Whether you elect to help with community or peace problems, the first and most important way to help is to try to see that problem as Jesus would look at it. This attitude of Christ then will translate itself naturally into daily life and be an influence for good.

One writer has presented this as the most important way for the average man to help the peace movement. The author remarked that few of us have the ability to formulate international policies for the prevention of war, but each can decide upon his own moral attitude toward peace and war. The person who has acquired a firm attitude will become a nucleus for the spread of that attitude. A great leader who formulates a plan to prevent war may see his plan succeed or fail, but the humble thousands who radiate broad-mindedness, tolerance and love will not fail to further the cause of peace.

There is, of course, *definite* work that the church member may do. Let us consider it from the problem of peace work rather than other social problems in which Christians take an interest. The general principles will apply equally. War clouds are growing so black that some peace workers have become discouraged. This army fighting war needs new recruits! So many influences spread propaganda and hatred that we must strengthen the forces working for truth and justice.

Many peace plays are available, simple or elaborate, for presentation at Christmas, Memorial Day, Armistice Day or any other suitable time.

Or perhaps you have artistic, instead of dramatic, talents. Posters provide highly effective means of presenting the facts about war. The drawings may be your own, or they may be photo-

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Purpose Gives Meaning to Teaching

By O. G. HERBRECHT

IF the only thing involved were the teacher's desire, it would be quite easy to say, "During this year I shall aim at such and such a work because that is what I wish to teach my class."

But the teacher of religion has no right to adopt such an offhand procedure. He cannot consider his own wishes except as they coincide with the needs of his students. This does not leave the teacher without purpose, for any effective teaching must be purposeful. However, it does make it incumbent on the teacher to find and to determine his purposes with the needs of the group in mind. Such must be discovered, not assumed, which complicates matters because basically no one can really minister to the needs of a *group* simultaneously. In one sense there can be no teachers of *classes*. We can feed bread to groups of hungry people. But education is no feeding process; rather, it is a leading process. Good education demands individual attention.

You see, these class members of ours, though living in the same community, differ widely in their inner life, and religious education deals with that life. Previous religious experience, variety of home backgrounds, difference in temperament and moral equipment, week-day work and associates—all of these synthesize into a "class" who may appear unified outwardly by a class name, emblem and motto but who, in reality, form a heterogeneous mass of individuals with little or no inner sameness, save as nature's processes create some temporary common denominators.

Some may argue that the same thing is true in public schools where teachers pay little heed to inner needs but go right ahead with the purpose of the public school system. However, religious education and secular education are based on somewhat different principles and demand differing procedures.

How then may the teacher of young people determine his purposes for his class?

1. *By an adequate knowledge of adolescence.* There comes a time in life when for a little while the diverging streams of individualism mingle here and there, producing what might be called a group current. Between the ages of 18 and 23, for instance, the reasoning function emerges into noticeable dominance. Whereas the student used to say—under the emotional sway of middle adolescence—"I don't *feel* like it!" he now may come out with, "I don't *think* so!" There emerge, too, certain common interests such as employment, life-work, home and married life, professional sports and some citizenship matters. It is along this line that the teacher may look for needs and begin to formulate purposes. A little book, *Studies in Later Adolescence*, by E. Leigh Mudge, can be of incomparable help to the teacher of such a class. It will not reveal purposes for a *group*, but certainly it will indicate some direction in which to seek for individual needs.

GLORIES OF HILL AND STREAM

By JOHN OXENHAM

For every wondrous thing that greens and grows;
For widespread cornlands — billowing golden seas;
For rippling stream, and white-laced waterfall;
For purpling mountains; lakes like silver shields;
For white-piled clouds that float against the blue;
For tender green of far-off upland slopes;
For fringing forests and far-gleaming spires;
For those white peaks, serene and grand and still;
For that deep sea—a shallow to Thy love;
For round green hills, earth's full benignant breasts;
For sun-chased shadows flitting o'er the plain;
For gleam and gloom; for all life's counter-change;
For hope that quickens under darkening skies;
For all we see: for all that underlies—
We thank Thee, Lord!

2. *By personal cultivation.* No book can take the place of personal contacts. The sharing of life always reveals the needs of life. The deepest needs of the individual are seldom seen in the restraining atmosphere of a classroom in the church school. Most of us behave differently in a group than when we are alone. Sometimes we act better than we really are; sometimes worse.

By way of illustration, let us look at nineteen-year-old Jack, a crack member of the church basketball team. Everyone always had trouble with Jack—on the team or in the class. He always took the other side of any argument. He always objected to every decision in a game. He played brilliant basketball, but some of the fellows felt sure that he did so only to draw attention to himself. So the teacher took pains to cultivate Jack, to spend days in the hills with him, to invite him to informal occasions. As a result, the teacher learned that the youth needed not deflation but sympathetic help in stabilizing a wavering faith. Jack had an older brother who had gone radical about a type of religion supercharged with emotionalism, almost to the point of mental unbalance. Jack's keen mind and nervous sensitivity revolted continually against the ceaseless doleful nagging of the fanatic. Jack had no patience with him, his own faith began to waver. Away from the group where he compensated himself by assumed superiority, he was a different Jack, a youth who wanted and welcomed help.

3. *By studying the community.* To a certain extent, every individual is the product of his community, reflecting in his behavior the boundaries of community thought. A teacher certainly should be sensitive and awake to the prevailing levels of thought and morals in his home town. They vary to an interesting and meaningful extent.

Fads, feuds, racial customs, church splits, political rackets, prevailing amusements and industries—all of these not only lend color but establish mental and emotional levels and moral ideals. Out of these, in turn, arise the needs of the generation growing into manhood and womanhood, and the conscientious

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Youth Writes

A NEW HYMN

"We need songs that will give to the world the clear-eyed vision of modern youth. When we have them, we can sing our way to peace and racial equality and social justice and the kingdom of God on earth."

Those words appeared in an article published in *Young People's Leader* for December, 1937. They expressed the conviction of the writer of that article, Miss Myra Whittaker, field secretary of the Baptist Institute for Christian Workers, Philadelphia. Miss Whittaker, in addition to her duties as field secretary, teaches the course in hymnology at the Baptist Institute. Accordingly, when her article drew forth words of commendation, she purposed to encourage the members of her classes in hymnology to try their hand at hymn-writing.

A natural teaching situation developed one day when members of her class expressed a desire for a new processional hymn to be used at commencement. The class had been making a study of the way in which such religious leaders as Luther and Wesley had influenced the thinking of their generations by means of hymns. What they wanted, they said, was a hymn which would be true to the spirit of their Alma Mater and in keeping with the courageous faith of the generation of youth to which they belonged. The class thereupon selected two of its members to collaborate in the preparation of such a hymn. The result of their work appears upon the opposite page—an inspiring hymn that bears the challenging title, "Christian Youth, Move Forward."

The two young women, Miss Mary Elizabeth Conrad, of Indiana, Pa., and Miss Martha Louise Wands, of Elmira, N. Y., were members of the senior class and were graduated this past June. Miss Wands, immediately upon graduation, became secretary for Rev. Otto F. Laegeler, director of Christian education for the New Jersey Baptist Convention. Miss Conrad, next year, will do graduate study, and, at the same time, assist Dr. Ivan Murray Rose, pastor of the First Baptist Church, Philadelphia.

Their hymn was sung publicly for the first time in connection with the commencement exercises of the Baptist Institute. Asked the source of their inspiration, they attributed it to a sermon preached by Dr. L. Clayton Kitchen, president of the Baptist Institute. His theme was, "The Kingdom Waits for Christian Youth."

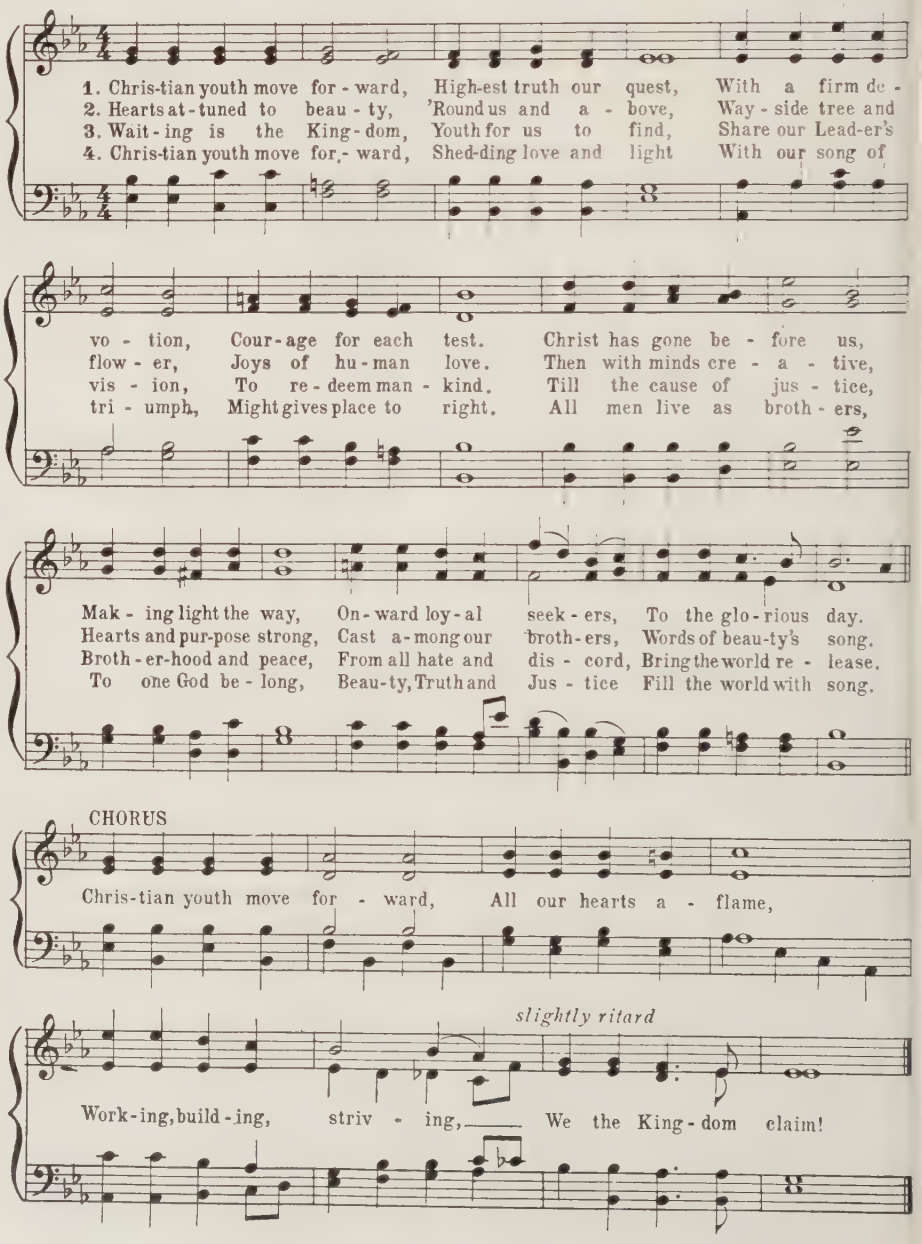
MARY ELIZABETH CONRAD

MARTHA LOUISE WANDS

Christian Youth, Move Forward

Martha Wands
Mary Conrad

6s, 5s, D.

R. Kelso Carter

1. Chris-tian youth move for-ward, High-est truth our quest, With a firm de-
2. Hearts at-tuned to beau-ty, 'Round us and a-bove, Way-side tree and
3. Wait-ing is the King-dom, Youth for us to find, Share our Lead-er's
4. Chris-tian youth move for-ward, Shed-ding love and light With our song of
vo-tion, Cour-age for each test. Christ has gone be-fore us,
flow-er, Joys of hu-man love. Then with minds cre-a-tive,
vis-ion, To re-deem man-kind. Till the cause of jus-tice,
tri-umph, Might gives place to right. All men live as broth-ers,
Mak-ing light the way, On-ward loy-al seek-ers, To the glo-rious day.
Hearts and pur-pose strong, Cast a-mong our broth-ers, Words of beau-ty's song.
Broth-er-hood and peace, From all hate and dis-cord, Bring the world re-lease.
To one God be-long, Beau-ty, Truth and Jus-tice Fill the world with song.
CHORUS
Chris-tian youth move for-ward, All our hearts a-flame,
slightly ritard
Work-ing, build-ing, striv-ing, We the King-dom claim!

Alcohol Education Through Drama

By LUCY WETZEL McMILLIN

From young people and their leaders have come requests for plays that deal with alcohol education. Newspapers, radio, magazines and billboards carry clever advertisements for the liquor trade. In order to present the other side of this question that faces the young people of today, play-publishing houses have worked particularly to secure plays that give in a dramatic form modern interpretations of the alcohol problem. Youth today is not interested in the old melodramas that popularized such phrases as "Father, oh, Father, come home with me now," and "The face on the bar-room floor."

Youth asks for plays in their own language, for plots that involve familiar situations, for characters that react as young people would react. The following are stories of plays published by the Walter H. Baker Co., in answer to these requests. The four listed are 1938 plays. Each of the play-books gives information about ALLIED YOUTH, INC., the national organization interested in alcohol education for young people.

A NET IS CAST, by Marion Wefer. First prize winner in the play-writing contest conducted by Allied Youth, Inc. Published by Walter H. Baker Co., 178 Tremont St., Boston, Mass. The one act has two scenes, both of which take place in the living-room of the Redmond apartment. The time is the present.

Ted Redmond came from a small town to the big city. He married Norma, a girl with social aspirations. She felt that the way to success made it necessary to travel with a certain carefree crowd. After introducing her husband into such a group, they both had many gay times. Induced by drink, Ted slips down. He loses his job and becomes filled with discouragement. Just at that moment, Ted's sister Anne comes to their home, expecting to live with the couple while she studies art in the city. She finds such heart-break she can scarcely believe it is true. Ted, desperate, tries to find a job and falls ill. Doctors diagnose pneumonia. Anne sets aside her longed-for career and gives her attention to her brother, trying to be a real sister to the wife. An uncle sees how valiantly the young people are working to save themselves; he gives the needed assistance, and the play ends on a happy level.

The parts of Anne and Norma are equally difficult. They carry the burden of the play. Ted appears but once, and even then he has no speaking part. His acting must be of a fine type, for on that depends his message to the audience. Uncle Abner is a farmer in his late sixties. Miss Mason, the nurse, is efficient and brisk in her manner, yet kind in her judgments.

The script carries adequate suggestions concerning presentation, scenes, and property.

ILL WIND'S TURNING, by George N. Heflick. Published by Walter H. Baker Co., 178 Tremont Street, Boston, Mass. Price, 35 cents. The two acts have one setting—the living-room of the Horne home; the time is the present.

Gary Horne, a man about thirty, possesses a college education, a great deal of ambition, but no job. He is rather bitter because of the seemingly futile way of living forced upon so many young people today. Gary's father and mother had been prosperous at one time, but now poverty has broken them down. The father accepts his WPA work with a certain placidity, but the mother cannot hide her feeling of resentment. Her only hope is that this son of hers will make good.

Before Gary and his fiancée can go ahead with their plans, they need money. Gary enters a contest, sponsored by the Old Settler Whiskey Company. He wins the first prize of $100,000. Then he realizes that it was made possible by the purchase of thousands of bottles of whiskey, for each entry had to be accompanied by a certain number of the labels from the whiskey bottles. The sweetheart will have no part in the use of money secured at such a price. Gary goes before the radio audience and makes a most dramatic and strange speech, in which he donates his prize to fight the liquor traffic.

Wallace Horne, Gary's uncle and an archeological explorer, approves Gary's decision in such a manner that a much happier future suddenly dawns for the Horne family.

The cast has radio-announcers and agents whose voices are heard from time to time, but who do not appear on the stage. The scene in which the family listens to the radio and hears Gary's announcement is delightfully dramatic. All parts in the play are nicely balanced; the group putting on this sketch will have fun as well as benefit.

WILD ANARCHY, by Dorothy Clarke Wilson. Published by Walter H. Baker Co., 178 Tremont Street, Boston, Mass. A forty-minute one-act play with simple stage setting, only an office set being required. Characters, two women and five men. Time, the present. Price, 35 cents.

Larry Stanton, the leading character, and his friend Kit, both from good homes, go to a drinking-party. Larry leaves the place intoxicated. He drives at a frantic rate of speed, knocks a man down, and leaves the scene of the accident.

The action of the play takes place in the office of the chief of police. Larry stands accused of manslaughter and hit-and-run driving. Larry's father is a senator, who has declared himself ready to put through a bill that will curb the liquor traffic in their state. His arch opponent stands well with the present governor. This political enemy offers to secure a pardon for the boy, if Larry's father will "kill" the bill. At first the senator is willing to do this to save his son. However, Larry refuses to allow such a sacrifice. He realizes that youth must be honest, and that individuals must pay for what they take from life. Larry chooses to pay. It will give his

(*Please turn to next page*)

FRIENDSHIP

By W. Everett Henry

Thank God for human friendship,
For all its joys and tears;
Its heavenly benedictions
That beautify the years.

The tears we shed together
In loving sympathy,
Like diamonds are shining
Today in memory.

The joys that burst in laughter
At times along the way,
Now sweeten every moment
With tender roundelay.

No space can dim the dearness
Of friends and friendly love,
As long as hearts are human
And God remains above.

father the sharpest of weapons with which to fight.

The little play is most dramatic. Care should be exercised in the choice of characters. Every part calls for most careful characterization, but Larry's is particularly difficult. He must show a great deal of emotion but never become melodramatic.

PETER WINOT'S BIRTHDAY, by Frances Dyer Eckardt. This is another one of the prize winners in the recent contest sponsored by Allied Youth, Inc. Published by Walter H. Baker Co., 178 Tremont Street, Boston, Mass. A thirty-minute, one-act play with an interior scene. Characters include six men, five women, a boy and a little girl. There are several bit parts, at least three difficult ones. Price, 35 cents.

Peter Winot, a young man, comes home to celebrate his birthday. The action of the play takes place in his father's home, in the evening. The guests include the family of Peter's sister and some old friends and neighbors. The father has only recently fired a chauffeur because of the man's inability to stop drinking. The man returns, and the dialogue between the father and the former driver sets forth in a most dramatic way the difference between license and personal liberty.

The appeal of this play lies in its vast difference from most temperance plays. No horrible examples appear on the stage. The audience is aware, at the last curtain, that Peter has lost the person dearest to him. He himself does not know of it at that time, and he joins his friends as they drink to his happiness and toast his birthday. Without "preaching," the play makes us vitally aware that we cannot live as we please without influencing and involving the lives of others. Seldom does so short a play present such strong irony. It is a play that will impress the audience, and the players as well, with the age-old and perplexing question, "Am I my brother's keeper?"

You Are Needed as a Church Member

(*Concluded from page 36*)

graphs or cartoons cut from papers and magazines. (See "Posters for Peace," in *Young People's Leader*, November through March and in *Baptist Leader*, April through August.) Most churches have bulletin-boards in various departments; if your church does not, you can make one with little cost and effort.

Besides spreading war facts, posters may kindle an interest in other nationalities. No matter how much racial tolerance we have theoretically, foreigners often seem odd to us in person. Nevertheless, have you not seen pictures of Chinese and Japanese children that looked "just darling"? And no doubt you have found pictures of Asiatics in American clothes—pictures that made you think, "Why, they look like Americans!" Those would be pictures for bulletin-boards, too. Once I found a magazine portrait of a woman of India that made me exclaim, "She's one of the most attractive women I ever have seen!" I cut out her picture for the wall of my room.

Again, your talents may be musical. There are peace hymns that you may obtain for your young people's society or church school. A list of material will be found at the end of this article.

In your Sunday school class or society for young people, you may review some article or book that you have read on war, and thus start a thought-provoking discussion. Suggest that certain meetings each year be devoted entirely to the subject of peace. For such a meeting, your organization might invite other church societies and have a special speaker or a peace film. You may secure information about peace films from Peace Films Foundation, Box 444, Mahwah, N. J.

And ever and always, no matter what else you do, you may serve the cause of peace by keeping your own thinking straight and unaffected by the pressure of the times. In peace, as in all such problems, many adopt Christ's way until the testing time comes, then fall away.

You will find the following books and pamphlets helpful:[1]

1. *Beyond War.* Published by Board of Christian Education of the Presbyterian Church, 25 cents.

2. *Halt! Cry the Dead*, by Frederick A. Barber. Association Press, $1.50.

3. *Program Suggestions for World Peace.* Published by Federal Council of Churches, 10 cents.

4. *World Citizenship and the Religious Program.* Published by Woman's International League for Peace and Freedom, 5 cents.

(This last pamphlet contains a list of peace hymns, posters, plays, pageants, worship and discussion programs.)

As a recent editorial in *The Christian Century* remarked, "If the church keeps the faith and does its duty, there may yet be a Day of Peace."

[1] These materials may be secured from The American Baptist Publication Society.

Purpose Gives Meaning to Teaching

(*Concluded from page 37*)

teacher will do his best to meet those needs.

4. *By a careful study of prepared "Youth Programs."* Denominationally and interdenominationally there comes a constant stream of youth programs. Let us assume that all are based on the current youth needs. Many young people, conscious only of what they feel stirring in their lives, have given no serious thought to their responsibility toward the Christian social order—and they should. The awakening of youth to the needs outside itself certainly constitutes one of the great purposes of Christian education, and of the Christian educator. These extra-personal needs are presented most forcibly by the carefully thought-out programs of our agencies. Every teacher of youth groups owes it to himself in the interest of his effectiveness to be familiar with all such accredited program material, and to use it toward the purposes designed in them.

Some teachers have tried to formulate their teaching purposes after questioning their groups through the use of check lists and free-for-all discussions. The value of such means seems somewhat dubious. Since the main needs are so distinctly individual and personalized, there can be little help in mass opinion. A group vote may direct forms of activity or topics for study but hardly can define and set the teacher's purposes. Every experienced teacher knows that the discoveries that result in the most helpful purposes are obtained informally by friendship, by sharing, by casual conversation and by observation.

The effective teacher deals with individuals; he puts in extra time discovering needs, while at the same time he becomes familiar with the great ongoing youth emphases in the national church programs.

An old hunter in the bear country gave this advice: "When you go out hunting bears, never shoot at bears in general, but always at some particular bear. Then you will not come back bare-handed!"

That bit of homely philosophy applies also to the church school teacher.

■

YOUR strength is never greater than when expressed in gentleness.

HE who evades his obvious duties now will find himself burdened with a heavier load later.

IF you would be popular with others, first learn to forget yourself.

HELPS FOR THE LEADER

of the Intermediate Society

SEPTEMBER 3

THE PAST HAS MUCH TO TEACH US

By Margaret I. Chism

Scripture: Psalm 78: 1-8

Before you begin the actual work of preparation on your outline, turn to the material under this heading printed in *'Teens* of August 20, page 166. This development is offered in the story-paper so that it will be available to all members of your group. You, as leader, cannot plan an adequate discussion of the subject unless you have studied this material and added to it such additional facts as you can get together.

Prepare an Outline

I. Introduction

1. *A backward hike over the trail of civilization.*

A. Shows what a big forward hike civilization has made through the centuries.

B. Yet every step had to be taken to reach present-day conditions.

II. Discussion

1. *Can we dispose of the past?*

A. We cannot detach ourselves from the past.

B. The human race is controlled by its past history as the individual is controlled by his past life.

2. *Would we wish to dispose of the past, if we could?*

A. We would be uncivilized and ignorant.

(1) No table manners.
(2) No modern conveniences.
(3) No laws.
(4) Nothing to read.
(5) No music.
(6) No knowledge of bacteria.
(7) No knowledge of the stars.
(8) No knowledge of mathematics.

B. We would have to start finding out things for ourselves.

(1) How far would one generation progress?

(*a*) How many years before men discovered bacteria, electricity, the steam engine?

(2) We would not wish to make again the mistakes our ancestors made.

(*a*) Wars.
(*b*) Tyranny.
(c) Hatred and intolerance.

III. Conclusion

1. *As we live we are building the future.*

2. *We must benefit from the mistakes of our ancestors.*

Questions for Discussion

Just suppose that some magician stole from us the past, say, up to yesterday. What would life be like? Would you enjoy it? Would it have any value?

How well developed an individual would you be today if you never had benefited from your own experience? From the experience of persons who lived before you? How well civilized would the human race be if it had not been able to benefit from its past experience?

Do you think that the human race seems slow to learn from its past experience? In what respects?

If the growth of civilization is like the running of a relay race, how important is each day of each individual life?

Do you agree with this statement? "History teaches everything, even the future." Explain your answer.

SEPTEMBER 10

MAKING THE MOST OF OUR EDUCATIONAL OPPORTUNITIES

By Frank Austin Boggess

Scripture: Proverbs 4: 4-9

Before you begin the actual work of preparation on your outline, turn to the material under this heading printed in *'Teens* of August 27, page 174. This development is offered in the story-paper so that it will be available to all members of your group. You, as leader, cannot plan an adequate discussion of the subject unless you have studied this material and added to it such additional facts as you can get together.

Prepare an Outline

I. Introduction

1. *Opinions concerning the aims of education differ.*

2. *Many persons do not understand and make the most of their educational opportunities.*

II. Discussion

1. *What we expect of education.* (Let the group make a list and define each item.)

A. Knowledge.
B. Good habits.
C. Skills.
D. Experience in living.
E. Ability to think for ourselves.
F. Ability to get along with other people.
G. Ideals.
H. Character.

2. *Educational facilities in our community.* (List them.)

A. Schools.
B. Homes.
C. Churches.
D. Library.
E. Newspapers.
F. Radio.
G. Movies.
H. Museums.
I. Organizations like Scouts, Y. M. C. A., Red Cross, etc.

3. *How the educational facilities in our community meet our expectations of education.*

A. Ways in which each facility contributes to the benefits we hope to receive from education.

B. Respects in which they fail.

III. Conclusion

1. *Necessity of choosing those educational opportunities that will contribute to our aims in life.*

2. *Are there enough educational opportunities in our community? Can we do anything to improve them?*

Questions for Discussion

Assign in advance of the meeting to one or several members of the group a report designed to compare the educational opportunities in your own community with those offered in other communities. Information may be secured from books, or better, from interviewing responsible persons acquainted with other sections of this country or with other countries. Perhaps some member of your church has lived most of his life in some other community. It might be possible to invite such a person to come to talk to the group.

It is agreed generally that everything with which we come in contact educates us. Is it possible to be "educated" in the wrong way or to the wrong thing? Are the newspapers sometimes guilty of this kind of education? The movies? The radio? The library?

How can a high school student distinguish between helpful education and harmful education? Will he find it an advantage to accept a set of standards to help him measure and select educational opportunities? Can other persons give him advice? Parents? Pastor? Teachers? A friend his own age? A storekeeper?

Are high school students often unwilling to take advantage of their educational opportunities? In what ways do they waste these opportunities?

Does a person take full advantage of the educational opportunities offered by the church if he does no more than attend the church on Sundays?

SEPTEMBER 17

LEARNING TO THINK CLEARLY

By Frank Austin Boggess

Scripture: Mark 8: 27-33

Before you begin the actual work of preparation on your outline, turn to the material under this heading printed in *'Teens* of September 3, page 182. This development is offered in the story-paper so that it will be available to all members of your group. You, as leader, cannot plan an adequate discussion of the subject unless you have studied this material and added to it such additional facts as you can get together.

Prepare an Outline

I. Introduction

1. *This meeting will give everyone present an opportunity to practise some clear thinking.*

2. *Introduction of speakers. Individual members (to whom assignments have been made in advance) will give talks on*:

A. Vocabulary and Thought.
B. Knowledge and Thought.
C. Prejudice, Superstition and Thought.
D. Honesty and Thought.
E. Imagination and Thought.

II. Discussion

1. *The group as a whole will work upon the following problems*:

A. Choosing a book to read.
B. Choosing a church to join.
C. Choosing a course of study in school.
D. Choosing a career.
E. Choosing a lunch in the school cafeteria.
F. Deciding whether or not to go to a movie.
G. Deciding whether or not to smoke.
H. Deciding whether or not to accept an invitation.
I. Deciding whom to invite to your home.
J. Deciding whether or not to run for an office.
K. Deciding how to vote at a school election.

(In each case, what knowledge would you need? Where could you find it? Would any new vocabulary be necessary? Might prejudice or superstition interfere? Illustrate. Why and in what ways might you be dishonest with yourself? How would imagination help? How would the ability to see yourself as others see you help?)

III. Conclusion

1. *The Weak Spots in Our Thinking.*
2. *How Can We Correct Them?*
3. *A Pattern to Follow in Thinking Out Problems.*

A. Collect all facts possible.
(*a*) Including advice of experienced and well-qualified persons.
B. Picture outcome of any decision you might make.
C. Review in your mind your standards and ideals.
D. Make the choice that fits in best with those standards and ideals.

Appropriate Hymns

(See *Hymns for Creative Living*)

93, "God Who Touchest Earth with Beauty."
122, "That Cause Can Neither Be Lost Nor Stayed."
155, "These Things Shall Be,—A Loftier Race."

Appropriate Readings

(See *Hymns for Creative Living*)

Page 180, "Windows of the Soul," by Ella Wheeler Wilcox.
Page 183, "The Upward Road," by Mary S. Edgar.

SEPTEMBER 24

COMBATING UNCHRISTIAN PRACTICES AT SCHOOL

By Margaret I. Chism

Scripture: 2 Thess. 3: 4, 5, 11-15

Before you begin the actual work of preparation on your outline, turn to the material under this heading printed in *'Teens* of September 10, page 190. This development is offered in the story-paper so that it will be available to all members of your group. You, as leader, cannot plan an adequate discussion of the subject unless you have studied this material and added to it such additional facts as you can get together.

Get in touch with certain members of your group in advance of the meeting and request each of them to lead the discussion of one of the cases presented in *'Teens*. Choose leaders who you think are well qualified and sufficiently interested to handle the treatment of each problem. Let each leader present to the group for discussion the case pictured in *'Teens*, or if they know of a more interesting instance, they might relate that. The questions listed in the story-paper will help the leader guide the discussion. Time may not allow discussion of every case. In that event, consider those problems that seem most urgent at the present time in your school. The discussion as a whole might follow this outline.

I. Introduction—*by the Leader*

1. *The existence of unchristian practices in our school.*
2. *The need to be aware of them and of the consequences.*
3. *Introduction to the group of various "reporters" who will call attention to some of these practices.*

II. Cheating

1. *Discussion of benefits and disadvantages of cheating.*

A. To the individual and to other individuals.

2. *Cheating, a violation of Christian principles.*

A. What is a principle? Its importance.
(*a*) To guide life in the ways of God.
(*b*) To keep life beneficial for everybody.

III. Cramming to "Get By"

1. *Call for first-hand experiences of members of the group.*

A. Their evaluation of this method of studying.
(*a*) Considering amount of learning, physical health, nervous strain.

IV. Choosing Leaders

1. *School government should be democratic like community government.*

A. Responsibility rests with the voters.
B. Necessary qualities for leaders.
C. Foolish voting in school.

V. Mischief Making

1. *Extent of harm done by mischief.*

A. Petty mischief.
Discourteous and childish.
B. Actually harmful mischief.

2. *A general rule or principle concerning mischief.*

VI. Property Destruction

1. *Property destruction means waste.*

A. All right to waste your own property?
B. All right to waste property of others?

2. *School property.*

A. Ownership.

VII. Cliques

1. *Types of cliques that exist in school.*

A. Based on economic standing.
B. Based on social standing.
C. Based on common interests.

2. *Harm of cliques.*

A. To individuals outside and within.
B. To school government and school progress.

VIII. Conclusion — *Conducted by the Leader*

1. *Means at hand for combating unchristian practices.*

A. Influence of individuals and their expressed ideas.
B. Power of the student government.

HELPS FOR THE LEADER

of the Senior Society

SEPTEMBER 3

OUR ATTITUDE TOWARD WORK AND WORKERS

By Milton C. Westphal

Scripture Lesson: Eccl. 5: 18-20; James 5: 1-4; Col. 4: 1

Before you begin the actual work of preparation on your outline, turn to the material under this heading printed in *Young People* of August 20, page 261. This development is offered in the story-paper so that it will be available to all members of your group. You, as leader, cannot plan an adequate discussion of the subject unless you have studied this material and added to it such additional facts as you can get together.

Plan the devotional period and your introductory talk in a way that will emphasize the religious significance of work and the sacred obligations of the worker.

Introduce the Discussion

I. The Danger in Leisure

Man's recent technological advance has created enough leisure to threaten the work-philosophy of our Puritan forefathers, who taught that the only way to avoid temptation was to keep occupied with work. Today, with the shortening of working hours and the increase in the number of holidays, there lies the danger of our neglecting to consider work as a privilege and a responsibility. None of us desires to be a drudge, but we do need work to give us a feeling of usefulness and to help us maintain self-respect.

In many foreign countries work is regarded as the lot of the unfortunate or underprivileged, while games, sports, hobbies and all pleasures are the prerogatives of the wealthy and the well-born. Only a few years ago a handsome European with a regular but modest income proposed marriage to an American stenographer. The young man told his intended fiancée how much money he received by check each month from Europe, but although that monthly check was ten times larger than the stenographer's salary, she refused him. The reason she gave was that he did not work, and she did not wish to marry a man who was a consumer and not a producer.

II. The Significance of Labor Day

Labor Day is set aside to pay respect to American workers. It does seem appropriate to celebrate a worker's day as well as Independence Day and Memorial Day. After all, the workers of America have created her wealth and built her economic structure.

III. No Proletariat for America

In lands where class lines are heavily drawn, a strong antagonism exists between the working class, or so-called proletariat, and the upper classes. This condition grows largely on ideas passed on from one generation to the next. America, since the beginning, has been dedicated to the truth that all men are created equal, that blood and social rating do not constitute greatness, but rather that industry, character, and patriotism make men great. It is important that we continue to approve of the American scale of values, for unless we do, class hatred will develop, and along with it a grumbling and belligerent proletariat.

Questions for Discussion

What advantage does work have over leisure for the purpose of building character?

Which is deserving of greater respect, the work of brain or the work of brawn?

What effect has the coming of the machine into industry had upon the possible enjoyment of work?

Do you believe the often-heard remark that thousands of Americans would rather live on relief than work for their bread?

Do you know any persons who really dislike work? What conditions cause this attitude? Do the reasons lie within the individual himself, or are they outside his control? Could these conditions be corrected?

Is happiness possible without work as a means to self-expression?

Would you agree that leisure, no matter how profitably employed, is a poor substitute for work?

Worship Suggestions

Meditation on John 5: 17. "My Father worketh hitherto, and I work." Point out that work is a divine calling and also a religious obligation. Quote the words of the apostle Paul in 2 Thessalonians 3: 10, "If any would not work, neither should he eat." Stress the fact that in the economy of God all men who are able should be producers as well as consumers.

Offer in unison the prayer written by Elmer T. Clark, found on page 187 of *Hymns for Creative Living*.

The following hymns, chosen from *Hymns for Creative Living*, are appropriate:

54, "Jesus, Thou Divine Companion."

55, "O Master-Workman of the Race."

49, "My Master Was a Worker."

151, "Work for the Night Is Coming."

SEPTEMBER 10

WHAT JESUS SAID ABOUT RIGHT LIVING

By Milton C. Westphal

Scripture: Matthew 5: 13-26

Before you begin the actual work of preparation on your outline, turn to the material under this heading printed in *Young People* of August 27, page 269. This development is offered in the story-paper so that it will be available to all members of your group. You, as leader, cannot plan an adequate discussion of the subject unless you have studied this material and added to it such additional facts as you can get together.

This topic can be made most helpful and inspiring if, after summarizing the material offered to you in *Young People*, you direct the thought of your group to a serious consideration of whether or not they possess the desire and the courage to subscribe sincerely to the Master's standard of righteousness.

Introduce the Discussion

I. Christian Righteousness, the Hope of World Unity

There is little sense of unity in the modern world. That world is too fully departmentalized—science, politics, religion, art, economics, all in separate compartments. Science, by its specialization, has broken life's unity. Politics create antagonisms. Religion falls into creedal segments and is practised by sects. Art has disintegrated into various schools with different standards. Economics are conservative, liberal or totalitarian. Nowhere in the world does unity exist.

Jesus belongs to no nation, advocates no political philosophy; rather he teaches a standard of righteousness that holds the only hope of bringing the many parts of the world together. When men agree to differ but resolve to love there will come a world consciousness born of righteousness, and humanity will be integrated through the ethics of the lowly Nazarene.

II. Christian Righteousness Outlaws:

That sense of superiority over the less fortunate which expresses itself in class-consciousness.

That headlong competition which prevents modern business from becoming a noble experiment in cooperation.

That willingness to condemn those who do not live up to our own personal standard of conduct.

That cocky patriotism which is willing to go to war with all those nations who

seem to interfere with our national ambitions.

That disinterest in missions which is born of a lack of sympathy with the so-called "heathen."

That willingness to accept special privilege without rendering a special service to society in return.

That reverence for wealth and social position which too often takes precedence over reverence for genuine worth and ability to serve.

Questions for Discussion

Can a person truly qualify as a Christian if he simply accepts the Ten Commandments as the rule and guide of his life?

What did the apostle Paul mean when he said that the law is our schoolmaster to bring us to Christ?

How would you distinguish between a *mere* moralist and a *thoroughgoing* Christian?

Considering the perfect quality of Jesus' standard of goodness, do you think it possible to live up to that standard in the present-day world?

Would you say that Gandhi has accomplished absolute righteousness more nearly than any professing Christian you know?

Are you willing to accept the standard of "turning the other cheek" and of "going the second mile," or do you have mental reservations based on what you feel to be common sense?

Do you think that Jesus, with his emphasis upon superior morality, ever would have gone to war or defended his nation against foreign aggression?

Is it disappointing to you to think that God conditions his forgiveness of your sins upon your willingness to right the wrongs that you have committed against your fellow men?

Do you understand from your reading of the conversation between Jesus and the rich young ruler that it is impossible to be a true Christian and at the same time possess great material wealth?

Worship Suggestions

The following hymns from *Hymns for Creative Living* are appropriate:

185, "Lord, I Want to Be a Christian in My Heart."

149, "Once to Every Man and Nation."

127, "Lord, Speak to Me That I May Speak."

157, "Where Cross the Crowded Ways of Life."

158, "Rise Up, O Men of God."

Thoughts for Prayer

Prepare our hearts to receive the higher truth of thy righteousness; condition our wills to serve thy purposes rather than our own; make clean our minds of selfish thoughts that they may be hospitable to gracious thoughts of others. Help us to put down passion and hatred within us and so give freedom to our best and noblest impulses. Make us as ready to forgive as we are to be forgiven, and to count it our duty to right the wrongs of which we have been guilty. Save us from the arrogance and the self-righteousness that make us vain and hypocritical. Convince us of the truth and equip us with courage to live according to it. We have been unprofitable servants because we have been too much concerned with our own welfare. Give us the grace to see and understand the needs of others and to devote ourselves to their ministry. We ask in the name of Him who spared not himself, but gave himself wholly for our salvation. Amen.

Responsive Reading

The parable of the Judgment, recorded in Matthew 25: 34-46, or Romans 12: 1-18 may be read responsively.

SEPTEMBER 17

WHAT JESUS SAID ABOUT PRAYING

By Milton C. Westphal

Scripture: Matthew 6: 5-15

Prayer Is Universal

Although modern skepticism has tried to make prayer seem an unreasonable and superstitious pursuit, the fact still remains that thoughtful people everywhere still have a profound interest in discovering the possibilities for spiritual power. Not only from religious leaders whom we would normally expect to emphasize prayer and its importance for character development, but also from psychologists, philosophers and scientists are we receiving encouragement to experiment with prayer. The modern study of the mind and personality has taken account of man's spiritual capabilities, and those who minister to youth as educator, those who serve the mentally ill as physicians and psychiatrists, those who attempt to interpret life in the rôle of novelists, essayists or lecturers, are all remarkably agreed that faith, prayer and spiritual meditation have dynamic and curative value for the human personality. In fact, it would appear that as materialism is being forced to give way to a more spiritual interpretation of the universe and the life of man, prayer is coming into its own again. When a thoroughly serious book like Henry C. Link's *Return to Religion* can become a best seller in competition with scores of other books of a more entertaining and exciting nature, it might seem to indicate that the American people are wearying of materialism and want help in discovering spiritual treasures. All of which points to the fact that prayer is a natural and universal tendency in the human make-up, and although it may be minimized or even scorned for a season, it wells up anew and demands wide-spread attention.

Sayings of Famous Men

Samuel Taylor Coleridge: "The act of praying is the very highest energy of which the human mind is capable."

Sabatier, the liberal philosopher: "Prayer is religion in the act; that is to say, prayer is real religion."

Tyndall, the scientist: "It is not my habit of mind to think otherwise than solemnly of the feeling which prompts prayer. . . Often unreasonable, even contemptible, in its purer forms prayer hints at disciplines which few of us can neglect without moral loss."

Archbishop Trench: "We must not conceive of prayer as an overcoming of God's reluctance, but as a laying hold of his highest willingness."

Fénelon, the French mystic: "Do not be overwhelmed by your faults: exercise patience with yourself in correcting them, as you would in dealing with your neighbor's. Study to gradually carry prayer into all of your daily occupations. Speak, move, work in peace, as if you were in prayer."

To Stimulate Interest

Borrow a copy of Hofmann's famous painting "Christ in Gethsemane," and place it in the front of your meeting-room so that all may be brought to think deeply about prayer through the stimulus of the picture.

Secure a volume of *The Episcopal Book of Common Prayer* and appoint someone in your group to read several collects at the opening of your usual period for prayer.

Look up articles on "Prayer" in the encyclopedias available to you and copy out any illustrative material that represents the prayer attitude of the devotees of other religions than Christianity.

Questions for Discussion

Is prayer more natural for some types of individuals than for others? If so, does this argue for or against prayer as a normal expression of all human beings?

Why do so many people lose confidence in prayer as they move out of their innocent childhood into maturity?

Do you think it possible to experience spiritual satisfaction in prayer without being conscious of the personal presence of God?

Is there any real difference between a Buddhist who turns a prayer-wheel, and a Christian who repeats the Lord's Prayer mechanically from memory?

In the light of what we have said about Jesus' emphasis upon the importance of secret prayer, what advantages and disadvantages do you see in the practice of public prayer as we have it in our church services?

How do you react to the following statement: "As man's knowledge of the laws of the universe increases he finds prayer less and less necessary?"

What *Don'ts* would you list for those who seriously desire to learn to pray as Jesus prayed?

For the Conduct of the Meeting

After a musical introduction has brought your group to quietness, open the meeting with a period of directed silent prayer, suggesting after brief intervals the topics that may be considered in prayer.

Such hymns as the following should prove appropriate: "O Christ, the Way, the Truth, the Life," "What a Friend We Have in Jesus," "In the Hour of Trial," "Sweet Hour of Prayer," "Lord, for Tomorrow and Its Needs," "Draw Thou My Soul, O Christ."

SEPTEMBER 24

WHAT JESUS SAID ABOUT SEEKING GOD'S KINGDOM

By Milton C. Westphal

Scripture: Matthew 6: 19-34

Kingdom Objectives

Recently a college president observed that before 1929 the obvious question to ask a young business man was, "Can you sell it?" But since the devastating experience of the depression the logical question to ask is "Can you take it?" The horrifying lists of suicides that blackened our daily news during the early years of this decade were a mute testimonial to the sad fact that many who knew "How to sell it" did not know "How to take it." In other words, the depression frightened a great many people who had left off "seeking first the kingdom of God" in the mad scramble to get all that could be laid hold of in the kingdom of Mammon.

Men who have been in love with the rewards of material progress have often styled Jesus as a visionary who cut across the thrifty virtues of good management for the sake of glorifying a vagabond attitude toward the things that so-called sensible people worry about. They have even gone so far as to claim that those who take Jesus seriously are a liability to an industrious society. But Jesus never set a premium upon idleness, and never advocated that his followers should tramp their way through life. He was a worker himself, and he knew only too well that God will not promise to feed and clothe the indolent, regardless of their "Pollyanna optimism." What the Master tried to do was to save men from the tryanny of the material by teaching them to be rich toward God. In this way they would find personal, spiritual wealth.

The kingdom objectives for Jesus were the realization of comradeship with God and the establishment of righteousness among men. For these he lived, and in order that they might be established he died, but he never was so impractical as to advocate that men living in the flesh should deny to the body its rights by pondering all the day long on spiritual things to the exclusion of industry and frugality. To seek the kingdom of God and his righteousness meant putting God and his cause first, and bending all material interests to serve that cause.

Questions for Discussion

In the choosing of a life-calling should consideration be given first to the opportunities for service and second to the possibilities of remuneration? Is there ever a time when a Christian is justified in making financial return a primary consideration?

Would you interpret Jesus' emphasis on Kingdom objectives as meaning that a Christian should avoid all political and social entanglements, such as holding public office or refusing to become identified with fraternal orders, social clubs, etc.?

How do the establishment of church endowment funds and the building up of great wealth on the part of church organizations fit in with Kingdom objectives? Would you say that money intended for the building of great cathedrals should be diverted to causes of social welfare and missionary enterprises?

How important to the matter of seeking the Kingdom first is the principle of giving the tithe to God's word? Can those who do not give proportionately really claim that they have put the Kingdom first?

Do you think that Christian community action, such as was undertaken by the first church in Jerusalem (see Acts 2: 44-47), would be a suitable way for modern Christians to bring about the kind of righteous social relationships that Jesus hoped for?

The Conduct of the Meeting

In introducing the topic ask the members of the group to volunteer definitions of what they understand to be the meaning of the Kingdom of God.

Make a selection of the parables recorded in Matthew 13 and 24, and appoint members of your group to read them immediately after the assigned Scripture lesson has been read.

You might provoke a lively and helpful discussion by asking what things the members of your society feel they ought to stop doing in order to become good citizens of the Kingdom, and also what things they should begin doing.

The following hymns should prove helpful in your meeting:

"Fling Out the Banner," "Give of Your Best to the Master," "God Send Us Men, Whose Aim 'Twill Be," "Work, for the Night Is Coming," "I Love Thy Kingdom, Lord," "O Zion, Haste, Thy Mission High Fulfilling."

ANNOUNCEMENT!

Beginning with October, complete, better-than-ever meeting helps will appear in this section of BAPTIST LEADER. *From nine to eleven pages monthly will now carry full topic treatments and will also present enrichment material as well as hints for enlarged discussion and possible outcomes of the topics. Those who have desired all topic material under one cover should look particularly for this new treatment. Societies that need a simple, clear development of the subject will find their material concisely, yet plainly stated. For the benefit of societies that attempt to do more than a minimum of work there will be additional suggestions as to possible projects and desired outcomes.*

UNIVERSITY OF LIFE

(*Concluded from page 34*)

ence in group worship different from any they had known. It has brought our church to the attention of the entire community. It has put to work many church members who formerly had rested on the sidelines. It has given any number of persons a new understanding of Christianity as a way of life. It truly has been everything our first promotional leaflet proclaimed—"An Adventure in Christian Living."

Anyone who desires further information on the University of Life should write to Rev. Phillip C. Landers, Secretary of the Minnesota Council of Religious Education, 405 Oppenheim Building, Sixth and Minnesota Streets, St. Paul, Minn. Fifty cents will cover the cost of an excellent mimeographed manual containing detailed suggestions for every phase of the program.

The name "University of Life" is copyrighted, and permission to use it must be secured from Doctor Landers.

How Can Parents Get Help in Bible Study?

By EDWARD R. BARTLETT

PERHAPS the simplest way to dispose of the question "How can parents get help in Bible study?" would be to list a number of excellent books and courses of study which are now available, and exhort you to "take and read." But I doubt if this would get at the heart of the problem.

Understanding the Bible

The help we parents need is of another kind. It calls for changing long-established habits of thought; indeed, for becoming ourselves as little children, ready to enjoy fresh interpretations, new ideas. It requires finding out *why* we want to know the Bible, and what our purpose is in seeking to know it better. We need a long-range view of our problem on the part of the church, so that aid in solving it will come to us through many parts of the church program. And finally, like the ancient Hebrews, we need to find that "our help cometh from the Lord who made heaven and earth."

I am impressed with the difference in the attitude parents take toward problems of children's behavior and problems involving children's religious knowledge. There is an increasing tendency today to seek the most expert opinion, to consult journals and books containing the best in child guidance, when these behavior problems become evident. For religious interpretations, however, we fall back upon our early experience. Was not this the way we looked at it when we were young? Surely children today are much the same as we were then. Why not, therefore, teach them the same things we learned?

There is a reason for these two contrasting attitudes. Problems of conduct are recognized to be a part of our changing modern world, so we attack them with the latest aids available. Religion, on the other hand, is something we feel to be a never-changing fact. The truths we learned and the way we learned them should be satisfactory for any age.

Would it not help if we realized that the Bible itself reveals progressive changes in the way people thought about God, about his way of dealing with persons, and about the goals of living?

What we parents need, then, is to realize that the Bible is truly a Book of Life, and as such is subject to improved understanding in keeping with living, growing experience. Hence the teaching which seemed to meet our needs a generation ago may have to take a different form to make spiritual truth clear to our children. Remember, though, it is still God's word, spoken as of old "in divers times and places."

Not only do we need this change in our attitude toward the Scriptures if we would gain the largest value from the books about the Bible now available, but also we need a different motive on the part of many parents. Why do we now study the Bible? I find parents who are chiefly concerned with finding stories which will interest their children; some who want verses to quote when certain occasions arise; others who want to meet the inevitable questions which children ask.

Now these are all worth-while reasons, since they represent our attempts to meet situations with which we have to deal. But stories may be interesting, yet contribute little to a growing person's need for guidance. Verses may be quoted, yet fail to change a child's conduct. And most of us find we can help children understand by talking over their questions and the answers they think out for themselves rather than by using someone's else answers.

Instead of coming to the Bible for these reasons merely, would it not be preferable to seek to catch the spirit and the purpose of the Book?

I should want to know, therefore, the answers to questions like these: What were people doing and thinking at the time this book of the Bible was written? How did their understanding of God strengthen them in their work? How did the writing of this material help them? Questions such as these are answered in many books on the Bible. Knowledge of this kind will provide insight into the manner in which God directs the ways of men, and will give confidence to our attempts to meet the religious needs of our children.

A third approach to a clearer understanding of the Bible is being provided by an increasing number of churches through their plans for adult education. In all of these plans opportunity may be found to study the Old Testament and the New Testament with their various subdivisions. Some offer a course in the history of the English Bible, which traces the way in which the books finally were brought together into one Book and the steps by which this Book was passed on through the centuries, finally taking the form with which we are familiar.

These courses aim to help persons discover the way the biblical books grew out of the experiences of nations and individuals, as they sought to know the will of God. When they are offered in your community, do not miss the opportunity to share in this fresh approach to the ancient Scriptures. Better still, if studies like these are not offered by your church, join with others who wish to have a clearer knowledge of the Bible in asking that they be included in the year's program.

Let us not stop, however, with formal classes in the "church night" program or in the training-school. With the widespread growth of literary clubs, devoting entire afternoons to the current best-seller, conditions seem right to attempt the enlightenment of our club-women, many of them parents, regarding the Book which is annually the best seller.

The approaches to the Bible under these conditions may be varied. With the present interest in social security and justice, such Old Testament books as Deuteronomy, Amos, and Isaiah offer a wealth of interesting material. To follow the course of Israel on its upward climb from slavery is to find new meaning in God's purposes and to appreciate more his hand in affairs today. The teachings of Jesus in a setting of distress and social need so like our own will aid all of us who seek poise and confidence today.

Devotional Use of the Bible

Thus far I have laid stress upon understanding the Word of God, the need for an attitude of open-mindedness, and for a motive which leads to seeking a broad background of biblical knowledge. Perhaps this final suggestion is more important than all the rest. With our historical and biographical study we must not neglect the devotional study. The Bible is a book of religion, the testimony to a vital faith in God. For this reason it has the power, as students of

each generation search its pages, to kindle anew the fires of a faith in the lives of these seekers. Certain parts of the Bible, such as the Psalms, the messages of the prophets, and the teachings of Jesus bring the reader at once into communion with our Father.

Aided by such simple devotional studies as E. Stanley Jones' *Victorious Living* and Wade Crawford Barclay's *Challenge and Power*, we may find our thoughts clarified and our insights remarkably deepened as we come directly into the Divine Presence through the Book. Not a substitute for that knowledge which we have been discussing, this devotional approach creates a frame of mind in which spiritual values become more real and the power to secure them becomes more readily available.

As I see it, something very worth while is coming out of the confusing experiences through which most parents are now passing. While in earlier days the family was intimately knit together in common tasks, in recreation, and in worship, now both in city and country specialized activities draw parents and children into separate experiences which tend to break down family ties. Anticipating these, we parents are becoming concerned that as long as we can help guide our children we do so with understanding and care.

Hence we seek the resources of religion, and a better understanding of the Book which makes these resources available. Under other conditions, when life might be less confusing, so urgent a sense of need might not be present to make us vividly aware of our religious heritage.

My chief concern is that we seek the spirit rather than the letter of this Book of Life, that we actually walk with these writers who talked with God, that we sit with our Lord Jesus Christ and his followers as they discuss what matters most, and not be content with learning names, dates, and places. In this search to get back of the printed page to the experiences which produced its message, we shall have laid the foundation for securing the help which the Bible can bring to life today.

■

"The great majority of inmates of prisons lack education. Most of them dropped out of school without completing the eight grades of elementary training; in fact, the tests that I have made from time to time show that more than half of them had not gone beyond the sixth grade, and about one-third had not gone beyond the fourth grade. It may be said, and truly said, that crime has its roots in ignorance."—*James A. Johnson*, warden of Alcatraz Prison, in an address before the N. E. A.

Unemployment and Religion

By R. A. JOHNSON

ANYONE concerned for the welfare of the church must be very much interested in the problem of unemployment. The rise and fall of unemployment are casually related to the rise and fall of church prosperity. Every siege of unemployment works havoc to religion. Church members who lose their positions must discontinue their church contributions. The church suffers, first, a loss of support; then, a loss of attendance.

Unemployment, forced or voluntary, might seem to give members more time to devote to church work. It might be argued that since their financial ability has been curtailed and their free time increased, they should increase their personal services to the church. This turns out to be argument only and is not supported by experience. When members cannot contribute, they become conscious that they are being carried along by others. Soon they may absent themselves shamefacedly.

If the effects of unemployment were limited to those externals which can be measured by statistics, those responsible for church management might reorganize their procedures and, by redoubled efforts, make up for the losses. But unemployment strikes religion at a still more vulnerable point.

Jesus, the Master of All Good Workmen, was aware of the demoralizing effect of idleness. He said, quoting the Scriptures freely: "I have a work to do, and I am keyed up to a driving tension until that work is properly completed." It is good for a man that he has honest work to do. It keeps his time and his thoughts healthily engaged, and the remuneration enables him to help those near and dear to him.

Take away from the normal man these balance-wheel incentives and you rob him of something necessary to his full well-being. Observe how quickly the "newly rich" dry-rot when that driving tension is lost. The same is true of sweepstakes winners. The World War proved the same truth when it took men by the millions away from normal work and subjected them wholesale to nonproductive activities of a highly abnormal type. The deadly toll of that experience is described as shell shock, but it was not due solely to the effects of cannonading. It was the horrible result of the total of war's abnormal experiences. Our crowded veterans' hospitals testify to the way those experiences affected men.

Modern psychiatrists have coined a comparable term for those unfortunates who suffer mentally from enforced idleness. Dr. Aaron J. Rosanoff, nationally known authority on mental hygiene, points out that the recent increase in the number of insane patients in our hospitals is out of all proportion to the increase in population. He names the cause, "depression shock." It occurs when a man or woman needs work, wants work, but continuously is unable to find it. The constant disappointment of searching for work unsuccessfully, accompanied by the increasing needs of wife and children for the merest subsistence, has a tendency to drive a man to despair, sometimes to self-destruction, and very often to insanity.

This depression shock, like shell shock, separates a man from the ordinary ranks of productive humanity. It sets him apart to be supported and cared for by whatever agencies will minister to his needs. Very few are ever rehabilitated.

These facts, possibly, are more true of Baptist churches than of the churches of any other major denomination, because Baptist churches are made up more largely of the employee class than of the employer class. Churches containing both employers and employees often find class antagonism rising up, spoken or unspoken. Regular employment at honest, useful work will go far toward solving every problem, personal, political, social, economic and religious —especially for Baptists.

Undeniably, however, more than a job is needed to answer the whole problem. Even in prosperous times we had to have our community chests and our aid to the unfortunate. One thing more is needed, and again Jesus, the Carpenter of Nazareth, gives us the key. "My father works, and I work." Our Lord was not working alone. His efforts followed the blue-prints drawn by the Architect of the Universe. He ministered effectively, therefore, to the deeper needs of men; he met their need for courage, hope, faith, loyalty, conviction, and affection. Since his day, thousands of workmen have followed those same blueprints, and found in their work a fulfilling of their deepest aspirations. Not jobs alone, but the assurance that the work done matches in some detail the divine plan, and will, when completed, be inspected and passed as well done.

Nothing can take the place of regular, dependable employment on a general scale; nothing can take the place of that undergirding with spiritual convictions which the church alone provides.

International Sunday School Lessons

Theme for the Quarter: Solomon to Isaiah

Aim: To discover how we may be more effective Christians through a consideration of certain characteristics of some of Israel's kings and prophets and of the situations in which they succeeded or failed in God's sight

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1937, by the International Council of Religious Education and are used by permission.

LESSON 10—SEPTEMBER 3

Isaiah: A Life Dedicated to God

Isaiah 6:1-13

1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.
2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.
3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.
4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.
5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.
6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:
7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.
8 Also I heard the voice of the Lord, saying, Whom shall send, and who will go for us? Then said I, Here am I; send me
9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.
10 Make the heart of this people fat, and make their ears heavy and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.
11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man and the land be utterly desolate.
12 And the LORD have removed men far away, and there be a great forsaking in the midst of the land.
13 But yet in it shall a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them when they cast their leaves: so the holy seed shall be the substance thereof.

KEY VERSE: *Here am I; send me.—Isaiah 6: 8*

TO BE READ EACH DAY

Aug. 28. M. Seeing the Lord's Glory. Isaiah 6: 1-5.
Aug. 29. T. Hearing the Lord's Call. Isaiah 6: 6-8.
Aug. 30. W. Seeking the Lord's Message. Isaiah 6: 9-13.
Aug. 31. T. Receiving the Lord's Commission. Exodus 3: 9-12.
Sept. 1. F. Obeying the Lord's Command. Acts 26: 19-23.
Sept. 2. S. Following the Lord's Guidance. Mark 2: 13, 14.
Sept. 3. S. Yearning to Worship the Lord. Psalm 122.

SCRIPTURE SAYS—

By J. W. Bailey

It was in the Temple in the city of Jerusalem that Isaiah had his vision. He was in the earthly temple, not the heavenly. This Temple, as also the tabernacle that had preceded it, was the symbolic home of Jehovah. The thought of Solomon at the time of the dedication of the Temple may be seen in 1 Kings 8: 13, 16, 27, 49. A reading of these passages will help us understand the thought in Isaiah, chapter 6.

Nowhere else in Scripture are the seraphim (mentioned in Isa. 6: 2) described as angelic beings. In Numbers 21: 6 the word is used of the serpents that bit the people of Israel; in Numbers 21: 8 it is used of the images of the serpents that were made for help in the healing of the people. Deuteronomy 8: 15 has the same usage as Numbers 21: 6. The same word appears in Isaiah 14: 29 and 30: 6, where there is mention of the "fiery flying serpent." These two passages refer to powerful kings, here described as venomous serpents. Their power to fly would then describe their swiftness of movement.

In the lesson passage, however, the seraphim seem to be thought of as man-like figures. They have feet and faces, and stand about Jehovah. In 2 Kings 18: 4 we read that the brazen serpent made by Moses (Num. 21: 8) was kept in the Temple until the days of Hezekiah; which is to say that it was known to Isaiah. But if that brazen serpent is related to this vision in any way, we are not so told. There is no agreement among scholars as to the origin of the seraphim in Isaiah's vision, or as to the significance we should attach to them.

With two wings they covered their faces. (Compare Exod. 3: 6 and 1 Kings 19: 13 for the idea of covering one's face before the majesty and glory of Jehovah.) With two they covered their feet. (Compare Exod. 20: 26 and 28: 42.) With two they flew to do the bidding of Jehovah. In the present instance, they are hovering about, ready for flight.

The thrice-repeated cry, "Holy, Holy, Holy," is known as the *Trisagion*, from the Greek terms which mean "three times holy." A similar scene is shown us in Revelations 4: 6-10. The repetition of the word "holy" gives impressive emphasis.

The original idea in the Hebrew word translated into English as "holy" is that of separation, something apart. That something was not always good; it might be evil. For example, in the ancient life of Israel even those men and women who practised immorality in connection with religious worship were called "holy ones." The great prophets, Hosea, Isaiah, and others, put ethical meaning into the word "holy." The later books of the Old Testament are full of the idea of holiness as understood and set forth by the prophets. (See, for example, Isa. 5: 16.)

The idea of fire as a cleansing element is set forth in forceful language in Malachi 3: 2, 3. Isaiah's lips were not worthy to speak of Jehovah until they had been cleansed.

Isaiah's ministry, according to Isaiah 1: 1, was during the reigns of Uzziah,

otham, Ahaz, and Hezekiah. Isaiah's vision, which was his call to prophesy, came in the year that Uzziah died (Isa. 6:1). Jotham is mentioned again in Isaiah only in 7:1, and he gets but brief mention in the story of the kingdom of Judah (2 Kings 15:7, 32-36). He is said to have been a good king.

Ahaz was only twenty years old when he became king. He reigned sixteen years. He was a wicked king and did all manner of evil in the land (2 Kings 16). One of the sermons which Isaiah addressed to Ahaz may be read in Isaiah 7:1-9. Another contains the famous passage about the birth of a child to a virgin (Isa. 7:14).

Hezekiah, the son of Ahaz, succeeded him as king at the age of twenty-five. He reigned twenty-nine years. He was a good king and the land prospered greatly during his reign. An account of its many interesting incidents may be read in 2 Kings 18-20. This account reveals some of the conditions and problems which Isaiah had to face during his long ministry of about forty years.

The points of emphasis are three: the holy character of God, Isaiah's consciousness of his own unworthiness, and the spiritual cleansing of Isaiah at the time of his call to service.

SPIRITUAL RESPONSE

By W. W. Adams

We admire Isaiah—the man and his message. The son of godly parents, educated, cultured, Isaiah grew up in Jerusalem. Here he observed the life of the nation at its center. The able, successful king, Uzziah, was his hero. Commerce flourished; tribute money was plentiful; prosperity increased, along with peace, luxury, and contentment among the rulers. It was a great place and a great time for a young man like Isaiah.

But along with prosperity and luxury came sin, immorality, and oppression. Along with all that came strife and threats of war. Caught between the ambitions of Egypt and Assyria, Judah was constantly faced with issues that were complicated and decisive for the nation.

A sense of need came suddenly upon Isaiah. Uzziah was his hero, the personal embodiment of the prosperity and security enjoyed for many years. His death aroused in Isaiah the sense of dependence upon God.

The factors named above constituted a fit setting for what followed: a vision of God. Jehovah is holy, perfect, the complete counterpart and complement of frail, sinful human beings. His power is unlimited; he is the Lord of hosts. His sublimity and complete "otherness" compel adoration, worship, humility from all other beings.

To see God is to see oneself. Isaiah's response to the vision led on from awe and wonder to the conviction of utter contrast of all within himself to what he had seen. He could not join in the adoration of Jehovah, for only those of clean heart and pure lips can praise Jehovah (Zeph. 3:9). Isaiah had neither. Might not this vision of Jehovah mean his own death? Such was the common belief. It was no mock humility when he cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." With us, as with Isaiah, failure to make such confession of unworthiness is the result of the loss of the vision of the true God; and to see God in his fulness furnishes us with the mirror in which, by contrast, we see ourselves.

To recognize one's helplessness in the presence of God sets the stage for God to act. Where sin abounds, grace abounds still more. Instead of striking dead the sinful Isaiah, God sends one of his attendants with a hot stone from the altar. The glowing coal is only the symbol of that which purifies. Out of the heart are the issues of life. Iniquity upon the lips originates in the heart (Mark 7:21f.). God does not deny the sin confessed. "Lo, this has touched thy lips; and thine iniquity is taken away, and thy sin forgiven." Confession of sin enabled God to remove the guilt.

A vision of God leads to a call to service. The minute that the inner transformation was wrought in Isaiah, God began speaking with him in terms of service. There is work to be done. Isaiah is not the only sinner; he lives among a sinful people. Isaiah's knowledge of the people, his vision of God's holiness, and his personal experience of God's purifying grace, all make further instruction regarding the need of workers unnecessary. The question is, Who will go? Isaiah knew the implication of the question: there are not many ready for such service.

God makes no mistakes in his calls. Isaiah was ready: God had made him so. "Here am I; send me." Educated, sensitive, bold and now—clean! Yes, "send me!" He was ready to be God's prophet, not just an ecclesiast!

The task was great. The people were hardened. But God will act. A remnant will be spared.

God needed a life completely dedicated to himself. He called and Isaiah responded.

What of the needs today? Have we seen him? Has he called me? What of my response?

LESSON APPLIED

By Howard K. Williams

Read the chapter assigned before you read this article. What does the chapter say to you? Now read this article What does the chapter say to you now?

Isaiah's Vision

I feel sure that Isaiah had his eyes closed when he saw this vision. What do you see when you close your eyes?

For more than fifty years Uzziah had reigned in Judah—withal a brilliant reign, with victories over the surrounding nations and much success in furthering the arts of peace. Then came a crash. Uzziah's success turned his head. He usurped the office of the priest, which in that day was sacrilege. The priests remonstrated. Uzziah persisted, and on his forehead appeared the dreaded mark of leprosy. Humbled, Uzziah fled from the Temple to spend his remaining days apart—a leper. At length he died, and the throne of the once great king was vacant. War clouds were threatening. The young prophet Isaiah was anxious and perplexed. He did the wisest thing. He went to meet God in the Temple. Kneeling there in the great silence of the Temple, he closed his eyes and saw—no longer a fallen earthly king and a vacant throne, but Jehovah, the Lord; the mighty, living King of heaven and earth.

The heavenly throne was occupied and the glory of the heavenly King filled the Temple and flowed out over all the world. As Isaiah marveled at the glory of the Great King, he saw heavenly courtiers whose eyes were dazzled by the glory of their King. With two of their wings they shaded their eyes; their reverence in the Divine Presence caused them to cover their feet with two of their wings; and with two other wings they were ever ready to fly away on missions for their King.

Then came a chant that thrilled the prophet as these angelic beings sang antiphonally one to another:

> "Holy, holy, holy, is the Lord of Hosts:
> The whole earth is full of his glory."

A smoke, like the mist that comes when cold and hot currents meet, filled the house as the *sinless* glory of the King touched the *sinful* prophet representing Israel.

It smote Isaiah, and he cried: "Woe is me, for I am cut off; man of unclean lips, that I am!" Then came the cleansing, and the voice of God: "Whom shall I send, and who will go for us?"

Then Isaiah found himself responding with the words that ever after were upon

his lips and in his life. "Here am I; send me."

Paint this picture vividly, that your class may catch its glow.

Your Vision

"Where there is no vision, the people perish," cries the wise man. No one has ever gone far in any line of activity who did not begin with a vision. Ask your class to name men and women of attainment, and show how these people saw what others did not see. Consider the fields of invention, exploration, discovery, social betterment, and science. Rockefeller saw the possibilities in oil; Carnegie saw visions of what could be done with steel; Henry Ford dreamed of carriages running without horses; the Wright brothers, of sailing through the air; Morse, of transmitting messages through the ocean. Florence Nightingale saw the vision of merciful care for the sick: Jane Addams dreamed of carrying culture into the slums.

You, too, have had dreams and visions. What are some of your visions? Can you remember the time you dreamed of being a great baseball player, the hero who saved the game in the ninth inning? Or of being a great soldier who led the troops to victory when the battle seemed lost? Or of being a famous explorer who discovered some strange, new land?

Occasion of the Vision

Isaiah's vision gives us more than a date; it gives us also an experience. When Isaiah was at the end of his resources, the heavenly vision came. So it often is in our lives. We must see the futility and hopelessness of things before we catch the visions that really matter. While visions that lead to earthly attainments are valuable to a degree, beyond a certain point they fail to matter much. Christy Mathewson was in college with me. What a baseball player he was! How we admired and loved him! Then came those years of spectacular ball-playing by which he won a great name in our national sport. At an early age death claimed him. The thing we think of now is not his pitching, which seemed so important then, but his fine character, his strict observance of Sunday, which made him refuse to play ball on that day—in short, his heavenly vision.

Though John Milton was an influential political leader in the Protectorate of England, it was not until his experience of blindness caused him to stop, that he saw God. Then came the visions glorious that made him the author of his great works, *Paradise Lost* and *Paradise Regained*. Then could he say:

"Still guides the heavenly vision."

Isaiah's admiration for his hero, Uzziah, was not enough to make him a great prophet. It was not until his hero was dead that he saw the sufficiency of the Great King whose throne was never vacant.

"I dare not trust the sweetest frame,
But wholly lean on Jesus' name."

You, too, must stop amid the rush of life, if you would have a vision worth while. Perhaps some baffling experience has come in your life, and you do not know what to do. Here is what you should do: take it to God! Perhaps there you will catch a vision, even as Isaiah did.

"Perfect blessedness, which consists in a vision of God."

Have you ever had a vision of God's presence and adequacy for all you need? Do you take all your cares and problems to God?

Effect of the Vision

This vision of God filling all things gave Isaiah a clear view, not only of God's adequacy, but of his own inadequacy. "Woe is me!" he cried. No man ever gets far until he sees his own need. Self-sufficiency is a fatal brake on all progress. Anyone who thinks he is good enough, or kind enough, or well enough, will make no progress. Even though a person is better than everybody else, when he meets Jesus he sees how poor a thing he is. Apart from him, we are truly nothing.

Furthermore, the vision gave Isaiah courage. God never tells a man that life is easy. Life is not easy. While we may glide along through summer seas for a time,

"Into each life some rain must fall,
Some days must be dark and dreary."

So God tells Isaiah that he is to have no easy task. Read verses 9 to 13. He is to prophesy to people who hear but do not understand. Disappointment upon disappointment shall come; but there shall be a remnant, and in that remnant shall come victory, and through it all God will be present. And so God says to you and me: "Work on, through dark days and ill; victory lies at the end of the road."

Mazzini had this experience in his fight for liberty. With heart eager for affection, which was denied, he still labored on. "Passing through the martyrdom of peace," he says, "I learned to suffer without rebellion, and to live calmly and in harmony with my own spirit."

Does your vision of God teach you to fight for the right against all odds and to live at peace in your own soul?

Result of the Vision

A girl led a young people's meeting beautifully, presenting in choice and poetic language the Christian ideal of service. A few weeks later she was asked: "Won't you join the choir? You could be of great help." She replied: "Yes, I will join; but not now. Perhaps in the fall. You know I want to do it right, and in this weather I am not likely to be as faithful as I might be."

There is the danger! To push aside the challenge of the vision and to make it merely a day-dream; an empty, emotional effusion!

The God of the vision saw the situation even as Isaiah did, and said: "Whom shall I send, and who will go for us?" Then was the crucial moment. What would Isaiah do with this glorious vision? Would he talk about it emotionally when he left the church and do nothing more? With a deep sense of gratitude for the cleansing he had received, and with the power of the Eternal at his disposal, Isaiah made answer:

"Here am I; send me."

You know the condition in your home, your church, your neighborhood, your society, your world. You know the need, the hopelessness. Still God is asking: "Whom shall I send? Who will go for me?" Everybody busy with his own affairs! "Who will go for me?"

Hear them answer through the ages: Isaiah, Paul, Savonarola, Carey, Livingstone, a cloud of witnesses for him. Your answer? May it be:

"O God, here am I; send me."

VIEW-POINT OF YOUTH

By Colena M. Anderson

The story of Isaiah's call and his response has these definite phases:

1. Isaiah's vision (Isaiah 6: 1-4).
2. Isaiah's awareness of his own inadequacy (ver. 5).
3. God's understanding and forgiveness (ver. 6, 7).
4. God's call (ver. 8a).
5. Isaiah's response (ver. 8b).

Note how closely the response follows the call. (This analysis will mean more to the students if they are led to work it out for themselves than if the teacher presents it to them.)

A comparison of Isaiah's call with that of Moses will help fix the analysis in mind. In Exodus 3 we find almost parallel steps in Moses' experience:

1. Moses' vision (Exod. 3: 1, 2).
2. God's call (ver. 4a).
3. Moses' first response (ver. 4b).

Note again how closely it follows the call.

4. God's second call (ver. 5-10).

5. Moses' sense of inadequacy (ver. 11).

6. God's understanding and assurance (ver. 12).

Paul's experience on the road to Damascus (Acts 9) lends itself to a similar analysis:

1. Paul's vision (Acts 9: 3).

2. God's call (ver. 4-6).

3. Paul's response (ver. 8, 9).

4. Paul's conviction of his own inadequacy (ver. 11). ("For behold he prayeth." These few words contain a full record of Paul's seeking for forgiveness.)

5. Paul's further response (ver. 18).

Ananias' experience, recorded simply yet forcibly in Acts 9: 10, offers another example of a call from God and a man's ready response.

In each of these cases note how quickly the man heeded the call from God. It might be worth the time to pause here and see in imagination what would have happened if the ready responses had not come. If Isaiah had said, "Here I am, Lord, but don't send me. Oh, no, don't send me," would his future as a prophet have dried at its source? If he had said, "Here I am and here I intend to stay. No going out by foot or word into dangerous places for me. No siree!" could God have revealed to him those visions of the Messianic king which we shall study on September 24, or permitted him that incomparably high exaltation of Chapter 40?

If Moses had not turned to see "why a bush should be in flame and yet not be burned," could God have called to him out of the midst of that bush? And if, when God called, Moses had run away in fear instead of answering, "Here am I," would the Israelites have remained in bondage to the Pharoahs? Would their great contribution to the world — a monotheistic religion — have been delayed in its revelation?

If Paul, instead of heeding the words of the Lord, had ignored them, where might you and I be now? Considering the fact that much of the world's progress has resulted from the impact of the Christian ideals of love and service and that Paul pioneered in spreading these ideals, we tremble at the thought of what might have happened if he had not arisen and gone where God called him to go.

HERE AM I; SEND ME

These five words have dynamite in them.

HERE. We begin where we are, not where we once were or where we hope to be some day, but from the very spot where we now stand or sit.

AM. This is a part of the verb "to be." It is basic. "To be or not to be—that is the question." To say, "Here *am* I" answers that question.

I. "Not my brother, not my sister, but it's me, O Lord." The words of the Negro spiritual are full of meaning and commitment. I dare not shift the responsibility to someone else. I must take it myself. I must not say: "O yes, Lord, my sister is here. She'll be glad to go," or "My brother has already gone, so I won't need to go," or "my children might want to go. Send them."

SEND. Not "keep me back," not "shelter," not "hinder," not "amuse," but *send* me. Send me out into hard places. Send me out into rough places. Send me out into sad places. Send me out "where cross the crowded paths of life."

ME. Again the personal pronoun. The "I's" have the call, and the "I's" must respond.

"Yes, yes," our young people will say, "we agree with you. We know it is important to answer God's call. We'd be glad to say, 'Here we are, Lord, send us,' if only we could be sure of God's call. In these days it is not easy to single out God's voice. Besides, he doesn't appear to men today as in olden times—at least not to us or to any of our friends."

Are we impatient with such talk? We must not be! We must acknowledge that visions like Isaiah's do not often come to men today. But that does not prove that God no longer speaks to men. When we are prepared to accept his call and ready to do his will, we may be sure of his directing voice and his leading spirit.

For God's voice speaks today as clearly as it spoke to Isaiah and Moses and Paul. But we should not expect it to come from a burning bush, from an angel, or from a blinding light. O, ye with deafened ears, do you not perceive how God spoke in a different way to each individual? To you he may speak through the word of a friend, by the Holy Spirit through your conscience, through his own Holy Word, through the life of his Son.

Start this train of thought in your class and see how, one by one, the members discover the truth of that phrase, "He speaks to me everywhere," from the hymn, *This Is My Father's World.*

WHAT DO YOU THINK?

1. When our nation is in distress, what resource is available to the perplexed citizens?

2. In what respects is the church a good place in which to pray?

3. Is the earth always, or only at times, full of the glory of God?

4. Had Isaiah realized before this how sorely he needed cleansing?

5. Were God's words, "Whom shall I send, and who will go for us," a command or an invitation? Can God use a messenger who does not go willingly?

THE LESSON BROADCAST

By Bernard C. Clausen

THE ANNOUNCER. The years we are studying seem like a golden age of mighty personalities. Here were decades of prophetic power. How did these great men emerge? Why was this ancient land blessed with such leadership?

THE NARRATOR. We are about to witness one of the mighty leaders in the act of deciding what to do with his life. Years afterward, he recorded his recollection as to how the decision was made. The people of the Lord were weeping around the Temple.

THE PEOPLE. The king is dead. Long live the king. Great was Uzziah. Master of statecraft and diplomacy. Successful in the arts of war and peace. Walled cities were his, and big armies, and much wealth. Let us weep for him.

THE YOUNG ISAIAH. Nay, I would pray. For he was my patron. All my loves were centered in the dead king. Woe is me! I am undone. I am a man of unclean lips.

VOICE OF THE SERAPHIM. Lo, this coal from the altar hath touched thy lips. Thy sin is forgiven.

VOICE OF THE LORD. Whom shall I send and who will go for us?

ISAIAH. Here am I; send me.

VOICE OF THE LORD. Go and tell this people, "Ye hear indeed, but ye understand not."

ISAIAH. Lord, how long?

VOICE OF THE LORD. Until the cities be waste, without inhabitant.

THE NARRATOR. Thus was one of the greatest of all the great leaders turned, by a sad experience, into an inspired way of life!

THE COMMENTATORS. For each great man dying, new lives of future greatness are forever arising.

You may think your linen is white until you view it in contrast with the Alpine snows. Repentance always comes with a clear vision of the purity of God.

Record, for your own soul's good, the times when you have felt the presence of God,—in church, alone, with dear friends, in the midst of unusual beauty.

To gaze steadily upon the face of God, is the one perfect way to noble character.

The impulse of great need is sufficient call. The burden of proof is upon you to escape responsibility. "Here am I." Who says that now?

LESSON 11—SEPTEMBER 10

Hezekiah: A King Who Remembered God

2 Chronicles 30:13-22

13 And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.

15 Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD.

16 And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites.

17 For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the LORD.

18 For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one

19 That prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary.

20 And the LORD hearkened to Hezekiah, and healed the people.

21 And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, singing with loud instruments unto the LORD.

22 And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the LORD God of their fathers.

KEY VERSE: *Turn us again, O God, and cause thy face to shine; and we shall be saved.—Psalm 80: 3*

TO BE READ EACH DAY

Sept. 4. M. A Ruler Who Remembered God. 2 Kings 18: 1-6.
Sept. 5. T. A Call to Remember God. 2 Chron. 30: 6-9.
Sept. 6. W. Remembering God. 2 Chron. 30: 13-22.
Sept. 7. T. Joy in Remembering God. 2 Chron. 30: 25-27.
Sept. 8. F. Time to Remember God. Eccl. 12: 1-7.
Sept. 9. S. Remembering the Lord. 1 Cor. 11: 23-26.
Sept. 10. S. "I Will Never Forget." Psalm 119: 89-96.

SCRIPTURE SAYS—

By J. W. Bailey

The reign of Hezekiah is given a comparatively large place in the story of Chronicles. Four chapters are devoted to it. According to 2 Kings 18: 9, 10 it was in the sixth year of the reign of Hezekiah that the Assyrians captured Samaria, the capital city of the northern kingdom. In 2 Kings 18: 13 we read that in the fourteenth year of the reign of Hezekiah the Assyrians returned, this time under the leadership of their great king and general, Sennacherib. They advanced as far as the walled cities in Judah, over which Hezekiah reigned. Thus it is apparent that during the time of the prophetic ministry of Isaiah the great empire of Assyria was a constant threat to the very existence of the little kingdom of Judah.

2 Kings 18:21 informs us that certain ones in Judah thought that the way of escape from the power of Assyria was through an alliance with Egypt. Apparently Hezekiah shared this belief. But it was a false hope. Not long after the days of Isaiah and Hezekiah, Egypt became subject to the empire of Assyria, and although alliances of various groups and states to the north and east of Judah were formed against the invader, the Assyrian empire steadily increased its sway over all that part of the world. Hezekiah, with his little kingdom, was caught in the whirl of world politics.

Ahaz, the father and predecessor of Hezekiah, had been an evil king. He had set up all over the country places of worship to the various gods of the land (2 Chron. 28: 24, 25). He had closed the doors of the house of the Lord and opened up altars for the worship of other gods.

In 2 Chronicles, chapters 30, 31, and 32, we have a full account of the various ways in which Hezekiah reversed the policies of his father. He led in a series of religious reforms that were the most radical and extensive of any up to his time. The first thing he did was to have the Temple of Jehovah thoroughly cleaned and renovated (2 Chron. 29: 3-19). Then followed a great service marking the reopening and rededication of the Temple (2 Chron. 29: 20-24). He also reorganized the services of the Temple, including the music, according to the regulations instituted by Solomon at the time of the building of the Temple (2 Chron. 29: 25-36). He set everything in order and the people gave themselves anew to the worship of Jehovah.

This work was followed by a general eradication of the altars, high-places, and various appointments for the worship of other gods. Hezekiah thereby sought to destroy as completely as possible the foreign and idolatrous religious influences that had found place in the country under the reigns of those who had preceded him (2 Chron. 31: 1).

Hezekiah's proclamation concerning the keeping of the Passover was sent even into the territory outside his own kingdom. Ephraim and Manasseh belonged to the kingdom of Israel which was destroyed by Assyria in 721 B. C. For a long time they had not kept the Passover (2 Chron. 30: 5). The inclusion of these people outside of Judah is not explained, but apparently it is to be understood as the effort of Hezekiah to exert as wide an influence as possible, both politically and religiously.

The law of the Passover provides that it shall be kept on the fourteenth day of the first month of the year, the month Nisan (Exod. 12: 1-6). But Numbers 9: 9-12 makes special provision for the keeping of the Passover in the second month of the year by anyone who for good reason was not able to keep it in the first month. In the later Jewish law it is provided that he who has not kept it the first month must keep it the second month on penalty of "extirpation." Numbers 9: 13 has the same point in mind.

Usually the Passover lamb was killed by the head of each household. But many of the people had not had time to purify themselves according to the law. Hence the Levites, the helpers of the priests, killed the animals for them. The laws respecting the purification

which was required before participating in the ceremonies, became in the course of time highly elaborate. By Jesus' day they had become very burdensome.

Exodus 5: 1-3 indicates that there was among the Hebrews a feast older than that of the Passover. This earlier feast originally was an agricultural festival. In Exodus 12: 14-20 it is connected with the Passover feast, and was to be kept the seven days following the Day of the Passover.

SPIRITUAL RESPONSE

By W. W. Adams

We can best appreciate the importance of Hezekiah's calling the people to remember God, by reviewing the neglect of God and its tragic results for the nation just prior to Hezekiah's coming to the throne. His father Ahaz was the most wicked of all of David's successors. He yielded to the pressure from Assyria, master of the northern kingdom; paid tribute money, taken from the Temple and from the masses; led the people to rely for safety upon heathen gods and human alliances. Apostasy from Jehovah was almost complete. The feasts and regular sacrifices were neglected; the Temple was robbed and finally closed, a prey to dirt and decay. Canaanitish and other pagan cults were substituted for the Jehovah worship. "And in every city of Judah he made high places to burn incense unto other gods, and provoked to anger Jehovah, the God of his fathers" (2 Chron. 28: 25). The poor groaned under many injustices; the nation was bankrupt—morally, spiritually, materially.

Not a very encouraging prospect for a young king! How many parallels to this situation can you draw from our American scene of today? Was it hopeless for Hezekiah? Is it for us? Is the need for reform as great with us as with Hezekiah?

Could anyone be ready for such a task? The task was to call the people back to God and right living. But the obstacles in the way were many. The place of worship was out of order. The Temple was closed, soiled, unsanctified. The priests or religious leaders were unprepared, morally and ceremonially; many were indifferent. The people were not ready. They were scattered without central leadership. The kingdom had been divided; recently the northern kingdom had fallen prey to Assyria. They were unclean. Many will not respond to the call to return to Jehovah; rather, they will mock. Opposition will arise from the devotees of the established pagan cults.

What are some difficulties we face today in effecting the changes so urgently needed? In the affairs of government? of business and industry? of the home life of our people? of our religious interests?

Hezekiah was ready. He knew Jehovah, and loved righteousness. He loved the nation and was unwilling to sacrifice the nation's interests to appease a threatening foreign foe. "He trusted in Jehovah, the God of Israel" (2 Kings 18: 5), and not in human alliances. He loved all the people, Israel as well as Judah. He knew how to pray. He knew the difference between essentials and superficials in religion. He was devoted to peace and constructive efforts. He could take advice—the prophet Isaiah was his chief adviser. He knew how to obey God's commandments.

Hezekiah proceeded in the right manner. By letter and personal messengers he sent invitations to the people of Judah and Israel to join in the proper celebration of the neglected Passover. This called for coming to Jerusalem, the original place of worship and the center of national life. Yet the call is more than to return to Jerusalem: "Turn again to Jehovah . . . that he may return again to the remnant that are escaped of you out of the hands of the kings of Assyria." The warning is likewise pointed: "And be not ye like your fathers, and like your brethren, who trespassed against Jehovah . . . be ye not stiffnecked. . ." Repentance is required: "Yield yourselves unto Jehovah, and enter into the sanctuary." National tragedy and desolation can be checked only by repentance. There is promise, encouragement: "For if ye turn again unto Jehovah, your brethren and your children shall find compassion . . . and shall come again into this land: for Jehovah your God is gracious and merciful, and will not turn away his face from you, if ye return to him." Prayer was offered for the unclean: "The good Jehovah pardon everyone that sets his heart to seek God."

Happy is any group or nation with a leader like Hezekiah! What might follow today, were leaders in our homes, churches, schools, civic and social centers ready and willing to follow the example of Hezekiah!

The results are inspiring. Some mocked, multitudes heeded the call. People, priests and Temple were prepared; the Passover was observed. Priests and people became ashamed of their neglect of Jehovah and the Temple services. The religion of their fathers was restored, and the nation in part unified. Judaism was strengthened sufficiently to withstand the nation's downfall a century later; Judah was spared the fate of Israel for more than a century.

So thrilled were the people that they extended the celebration another seven days; the greatest religious festival since Solomon's day. Heaven and earth rejoiced in this return to Jehovah. "So there was great joy in Jerusalem. . . The priests, the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy habitation, even unto heaven."

Upon what does our nation's prosperity and the people's happiness depend? Are there signs of a religious awakening among us?

LESSON APPLIED

By Howard K. Williams

Your purpose in this lesson is to make clear to those in your class the value of remembering God and to show clearly what it means to remember God. In the lesson of August 27, the emphasis was placed on the danger of forgetting God as Uzziah did. Today's lesson being positive, remembering God, gives you a forceful approach. You must read carefully 2 Chronicles, chapters 29 to 32 inclusive. Underscore the important sentences. Read also Isaiah, chapters 36 to 39. The outline suggested is for your guidance. Secure illustrations from your own experience. Encourage your class to contribute their experiences as you discuss the lesson, point by point.

The Lesson Material

In reading these chapters you will note that Hezekiah was twenty-five years old when he began to reign, and he reigned for twenty-nine years, dying at the age of fifty-four. He had inherited a kingdom that had forgotten God. The very first thing that he did was to open the house of the Lord. He remembered God in all his ways and God prospered him. Present this picture to your class and note the following points for discussion:

Why Remember God?

Our only safety lies in such remembrance. When a person forgets God, he automatically goes off the right path. Moses constantly was urging the tribes of Israel to remember God. They had a tendency to forget, and so have we. From a purely selfish motive, for our own good, we must remember God. Look in your concordance and find the many times people are exhorted to remember God. There are many things we should forget, but a person who forgets God does himself irreparable injury.

In 1 Samuel, chapter 25, you will find an interesting incident in David's life. David, very indignant over the conduct of a man named Nabal, set out with his soldiers to do away with him. On the way, Nabal's wife, Abigail, met David.

Among other things she said: "Nabal means Fool, and the name suits my husband. Why should you make your hands red with the blood of such a man? Your record is clean now. Keep it so, that in after years you may look back on your life without this bloody memory!"

What wisdom! Keep your record clean so that when your memory rises it shall be to bless, and not to plague, you! Only as we remember God can we do this. *Are you trying to keep the record of your life clean?*

What to Remember About God

The wise man, in Ecclesiastes 12: 1, says, "Remember now thy Creator!" It is an excellent thing to remember that God made us. If we keep this fact in mind, it will help us realize that God must know what is best for us. "He knoweth our frame!" Hence, the laws of our being are not arbitrary; and obedience to them is essential to our well-being. If we remember that God is our Creator, we shall listen and obey when he speaks. When God says, "Remember the Sabbath Day," we shall know that this is best for us, no matter what people may say to the contrary.

Jesus would have us remember always that God is not only Creator, but also our loving Father. We are his children. When we remember this about God, we feel safe. "Your Heavenly Father knoweth," Jesus says. What a comfort! What a sense of security!

We should always remember that we shall meet God to give an account of ourselves. This thought may be an encouragement to us, or it may be a very terrifying thing. That depends on us. We shall lay the purchases of our life before him. Shall we be ashamed or glad? How will selfishness look when our eyes meet his as we survey the pattern of our life?

When Should We Remember God?

At the very beginning of his reign, Hezekiah started to remember God. (See 2 Chron. 29: 3: "He in the first year of his reign, in the first month, opened the doors of the house of the Lord.") "Remember *now* thy Creator in the days of thy youth!" says Ecclesiastes 12: 1.

There are many good reasons for this. If it is best to remember God at all, it is best to do so from the start. Habit crystallizes character, and each year our path of conduct becomes more fixed. A whole life of obedience to God is wisest. The danger of not starting now is that it will be more difficult to start tomorrow. Ask the people you know, whom you admire, when they accepted Christ. Most Christians started before they were twenty-one.

A man of nearly sixty said recently: "If only I had accepted Christ in my youth! I had been taught by my parents and teachers, but I just drifted along. I am glad that I have accepted him now, but oh, how much good I *might* have done with my life!" Will you accept Christ now? Now is the best time.

In Spite of Difficulties

They laughed at Hezekiah when he invited them to come to church (see 2 Chron. 30: 10), but he kept right on. Some people think they could face bullets more easily than ridicule, but isn't it foolish to allow oneself to be laughed out of godliness?

Men laughed at the Quaker, Stephen Grellet, one of the early settlers in America; they mocked him when he said God had told him to go preach to a certain camp of lumbermen. It seemed as though their laughter was justified when he arrived and found that the camp had been vacated a few days before. Was he wrong? Was God mocking him? That could not be! So he went into the mess-shack and started preaching to the empty room. Afterward, he mounted his horse and rode back home, but a strange peace filled his being.

Years later, when he was walking across London Bridge, a man came running up to him and said: "I have found you at last! I don't know your name, but I know your face and your hat." "But I don't know you!" said Grellet. Then the man said: "You preached in an empty lumberman's shack in America. I was foreman of that group and had come back for some tools that had been forgotten. I heard a voice. I listened and God convicted me. I went back to camp and got a Bible. The men laughed at me, but I persisted. Three of those young fellows are missionaries today and many are Christians—all because you preached that day, and I want to thank you!"

What a laugh to preach to an empty shack! What a laugh, to give up weekend picnics for church; to forego a good time for a visit to someone in need of Christ! But again, "He laughs best who can laugh at last!"

Results of Remembering God

Read again 2 Chronicles, chapters 29 to 32. Notice some of the results of Hezekiah's remembering God, and then add your own illustrations.

1. *An Opened Church* (2 Chron. 29: 3). How often would the doors of your church be open if it depended on you? Only at Sunday school time and not always then? Morning service? Evening service? Prayer meeting?

When John Wanamaker was Postmaster-General, he made it a point always to get back to his church in Philadelphia on Sunday. Do you think your date with God at church important enough to keep? King Hezekiah did.

2. *A Remembering People* (2 Chron. 29: 15). Because the king remembered God, the people were reminded of God. You have influence over others. Everybody has. If *you* remember, *others* will remember. We really never travel alone in this life. You forget, others forget! You remember, others remember!

3. *Singing Hearts and Lips* (2 Chron. 29: 27, 28, 36; 30: 26). When a person truly remembers God he has a song in his heart. We are morose and blue and downcast only when we do not believe in God's loving Fatherhood.

4. *Answered Prayer* (2 Chron. 30: 27). Only when men truly remember God, can God answer their prayers. Do your prayers sometimes seem to strike a blank wall? May it be because you want to have your own way, have not really been remembering God?

5. *Broken Idols* (2 Chron. 31: 1). When the people remembered God, the idols had to go. "Oh, but I don't worship idols," you say. I wonder! "He is your God whom you serve!" Well, then, do you serve God or yourself? Do you serve God or money, flattery, ease, pleasure? When we remember God we break or otherwise dispose of our idols. I have a few idols which a friend, our missionary in China, gave me. When their former owners accepted Christ, they had no more use for them. They now have become mere curiosities. I marvel that anyone ever could have worshiped them. When we accept Christ we marvel that we thought we were having a good time before.

6. *They Gave* (2 Chron. 31: 3-10). Note how the king gave and how he commanded the people to do the same. How much do you give to the Lord's work? Compare this amount with what you spend on amusements and on clothes. Do you believe in tithing? Did you ever try it? Note the experience of the people, as related in verse 10.

And so because Hezekiah remembered God from the very beginning, he lived an honorable life, died an honorable death, and left behind him an honorable heritage. Do you think that was worth while?

VIEW-POINT OF YOUTH

By Colena M. Anderson

Years ago I heard a story, the exact words of which I forget, but the essence of which is preserved in this version:

A traveler who recently had returned from a lion hunt in India spoke to a group of interested listeners: "I was in India six months. I killed many lions and tigers and saw many more which I did not kill, but in all those months I

never saw a missionary or a native Christian." Among the group sat a missionary who rejoined, "And I've been in India for twenty years. I know many missionaries and can call hundreds of native Christians by name, but in all those years I never saw one lion or tiger."

Thinking of the topic for today reminded me of this story. All through the past year I have heard from so many different sources about the need for a return to religion that I concluded that people everywhere are thinking of that subject. Look at Henry C. Link's best-seller, *The Return to Religion*. Listen to the lectures on moral rearmament. Notice the number of retreats and conferences held to consider this theme.

However, our youth may argue, "Well, we've been living for a few years, too, and we haven't come across this literature you're talking about. We're not so sure as you are. You'll have to show us why it's important to remember God."

So we look up the little booklet on *Moral Rearmament*, edited by Austin, and refresh our memories with the telling sentences by today's leaders on man's need of turning again to God. We look on our bookshelves for Dr. Link's *The Return to Religion* and feel the need of a little more religion when we find a friend has forgotten to return it. Then we remember that the book was reprinted concisely in the *Reader's Digest* in June, 1936. We find that copy in the library. We hunt for last year's copies of our church paper and mark all the articles bearing on this topic.

Then we make sure we know the history of the Hebrews preceding Hezekiah's reign so that we may help our class appreciate what remembrance of God meant to this ruler. We begin with Zechariah's cry (2 Chron. 24: 20), "Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, he hath also forsaken you." We read of his subsequent stoning, and picture from that incident the temper of the people, and their readiness to forget God. We read how Amaziah (2 Chron. 25: 2) in the beginning of his reign "did that which was right in the sight of the Lord, but not with a perfect heart," and then in his later years "brought the gods of the children of Seir and bowed down himself before them" (2 Chron. 25: 14), wherefore God was angry. Then came Uzziah, who transgressed against God and caught leprosy (2 Chron. 16 to 20). Jotham succeeded Uzziah, and the people "did yet corruptly" (2 Chron. 27: 2). After him Ahaz ruled and "did not that which was right in the sight of the Lord" (2 Chron. 28: 2, 3), burning his children in the fire, sacrificing to the gods of Damascus, cutting in pieces the vessels of the house of God, and shutting up the doors of the house of the Lord (2 Chron. 28: 22-25).

It was about time for a return to God, wasn't it?

Some mathematically minded young person might enjoy calculating the number of years in this dark age. He will find the figures in Chapters 25 to 29 of 2 Chronicles. Some other young person, historically minded, might like to compare conditions in those days in Judah with conditions in the modern world at large. How many leaders today are doing that which is not right in the sight of the Lord?

Questions for Discussion

1. What happens to an individual who for a time has forgotten God and then returns to him? *Twice-Born Men*, by H. Begbie, contains stories of persons who had this experience. Two or three in the class could read it as an assignment and report to the class. Limit the time for each report, or the stories may drag on too long.

2. How do we remember God?

3. What new frontiers lie before us in our remembrance of God? New services of love? New sacrifices of self?

4. Why do we need to remember God continually? Compare worship and Christian service with breathing and eating, praying with exercising; our attempt to achieve in the art of living compare with our practice for success in any other art.

WHAT DO YOU THINK?

1. How far does our missionary obligation extend? Does it reach beyond our neighborhood? Beyond our nation?

2. What distinction can be drawn between Christian missionary effort and interfering with another person's religious rights and privileges?

3. What benefits come to a people through the observance of national festivals? Are our national holidays patriotic? How far are they helpful? Are they for recreation only?

4. How important is it that the church building be beautiful, be kept in good repair? Does the condition of the building reflect our attitude toward religion and toward God?

5. The Passover reminded the Jews of a divine deliverance. From what has Christ delivered us? How can we best show our gratitude?

6. Thanksgiving Day and Christmas are national holidays in the United States. Would there be less commercialism and more religion in the observance of these days if they always came on Sunday and were not recognized by any organizations or persons outside of the church?

THE LESSON BROADCAST

By Bernard C. Clausen

THE ANNOUNCER. Again and again, through these chapters of history, we find the nation forgetting its heroes, its vast experiences, its call to a great destiny, its sins, its forgiving God. But there is always someone who remembers, and who fulfils the need of the times by reminding the others.

THE NARRATOR. Once it was a young king, who came to his throne in perilous times. The first thing he did was to summon his people to remembrance. After he died, they said of him, "There was none like unto him." His name was Hezekiah.

THE COURIER. Gather round and hear, ye people! We have brought the first message from the new king, Hezekiah!

THE PEOPLE. Is it addressed to our village alone?

THE COURIER. Nay. Other messengers have been sent to read it throughout the whole land.

THE PEOPLE. What does the new king say? Is it about new taxes? new wars? new policies of state? By this we shall soon know what kind of a king Hezekiah is.

THE COURIER. This is the message. Come to Jerusalem for the Passover. Come and repent. Come and remember the Lord your God.

THE PEOPLE. But the pagan altars are there.

THE COURIER. We shall tear them down and cast them into the brook Kidron.

THE PEOPLE. But this is not proper Passover time. The priests are not cleansed. We have not been sanctified for the celebration. The Temple is not ready. For years we have sinned. We are all unclean.

THE COURIER. For that reason the king summons you. He himself prays for you. Come to the Passover and remember.

THE PEOPLE. Turn us again, O God; and cause thy face to shine, and we shall be saved.

THE COMMENTATORS. Ancient ceremonies may become mere form. But their neglect may be a symptom of indifference; at least, they help people to remember.

First, the leaders of the people must be cleansed. Unclean fingers only soil what they attempt to purify.

"Remember your good days," said a prison chaplain. "Not your thefts and your fights, but the time when you were good boys and knew nothing of killing and stealing."

LESSON 12—SEPTEMBER 17

Micah: A Messenger of Social Justice

Micah 3:1-12; 6:6-8

3:1 And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment?

2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him.

6 Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God.

8 But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 They build up Zion with blood, and Jerusalem with iniquity.

11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, Is not the LORD among us? none evil can come upon us.

12 Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

6:6 Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?

7 Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

8 He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

KEY VERSE: *What doth the* LORD *require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah 6:8*

TO BE READ EACH DAY

Sept. 11. M. Social Justice Spurned by Rulers. Micah 3: 1-4.
Sept. 12. T. Social Justice Slurred by Prophets. Micah 3: 5-8.
Sept. 13. W. Social Justice Slighted by the People. Micah 3: 9-12.
Sept. 14. T. God's Requirements. Micah 6: 6-8.
Sept. 15. F. Aspects of Justice. Exodus 23: 2-7.
Sept. 16. S. Administration of Justice. 2 Chronicles 19: 5-10.
Sept. 17. S. Trust God and Do Good. Psalm 37: 1-6.

SCRIPTURE SAYS—

By J. W. Bailey

Micah 1:1 places the prophesying of Micah in the days of Jotham, Ahaz, and Hezekiah. Micah and Isaiah, therefore, were contemporaries. Micah 1:5, 6 dates these particular warnings before the fall of Samaria, which was in 721 B. C. How long before, of course, cannot be exactly determined. Jeremiah (26:18) locates the words of Micah in 3:12 in the days of Hezekiah, but does not indicate at what point in Hezekiah's twenty-nine-year reign (2 Kings 18:1, 2).

In Micah 1:1 the prophet is called the Morasthite (Morashtite in R. V.). This means that he came from the village of Moresheth mentioned in 1:14. But it is called Moresheth-Gath, which, in the strictest sense, means "possession-of-Gath." This implies that the town belonged in the environs of the more important city of Gath. The latter originally was a city of the Philistines, but it was captured by David (1. Chron. 18:1), and was in the territory of Judah for a part at least of this period. This all indicates that the home of Micah was a small village in the vicinity of the leading city on the border between Judah and Philistia.

The period during which Micah prophesied was one of great political turmoil. Egypt and Assyria were sparring for position on the coast, and Judah was divided into two parties. One favored strong alliances with Egypt, the other favored Assyria. The country was torn and ravaged in many ways. The leadership was self-seeking and forgetful, in large measure, of the woes and needs of the people.

The prophets against whom Micah launched harsh criticism belonged to such groups or bands as are described in 1 Kings 22:6-8. Amos, who belonged to a generation nearly half a century before Micah, had not given them a high rating (Amos 7:12). They were the "false prophets" so frequently mentioned by Jeremiah, a century after the time of Micah. (See Jer. 5:31; 14:14; 23:13-26.) They were professional spokesmen merely, with an eye always to the commercial value of their utterances. "The prophets thereof divine for money" (Micah 3:11).

Over against these unworthy professionals stood that great line of prophets of whom we think when we speak of "the prophets of the Old Testament." Micah was one of the latter.

The language of Micah in the verses of this lesson is not to be understood literally. The most vivid kind of figurative speech is used to indicate the utter rapacity and violence of the leaders in the life of the nation.

The coming of night, mentioned in verse 6, refers to the spiritual darkness that shall settle upon the land. Behind the latter part of the verse is the idea of an eclipse of the sun. An eclipse had always been to primitive and non-scientific peoples an event not only of wonder but also of fright. Micah tells them that the gloom of darkness, even unnatural darkness, shall settle upon the land. Even the day shall become dark.

"Seer" was the old name for prophet (1 Sam. 9:9). It was the name given to Samuel (1 Sam. 9:18, 19). Amos 7:12 indicates that "seer" became a term of reproach applied to those who dared to assume the rôle of a prophet.

The "diviners" were known among the Philistines (1 Sam. 6:2). In the days of Jeremiah (Jer. 27:9; 29:8) they were recognized as men of no spiritual discernment. They were dealers in dreams and falsehoods.

Zion is the name of the ancient capital of the Jebusites which David captured (2 Sam. 5: 6-9). It was at the southern end of the more easterly of the two main hills upon which Jerusalem stood. The name later, as here, was used for the entire city.

In Micah 6: 6, 7 we note the offerings that were of common knowledge and use in Micah's day. Burnt offerings are described at some length in Leviticus, chapter 1. From Leviticus 22: 27 we learn that a calf was acceptable for an offering any time after it was eight days old. One that was a year old was regarded as especially valuable (Lev. 3). Sacrifices on a national scale are recorded in 1 Kings 3: 4; 8: 63. It is evident that they were regarded as particularly pleasing to Jehovah. Oil as a sacrificial gift is indicated in Leviticus 2: 1, 4; 7: 12; 14: 10, and the verses following.

Human sacrifice is known from time immemorial. In the days of Micah, we have the record of the sacrifice of the son of Ahaz (2 Kings 16: 3). In the next century, during the reign of Manasseh, human sacrifice was revived in Jerusalem under the leadership of the king himself. The story of the abominations of Manasseh is told in 2 Kings 21: 1-16. (Compare also Jer. 7: 31; Ezek. 16: 20, 21.) In this respect, the last days of Israel before the exile were the worst in her history.

The Heart of the Lesson

The first part of this lesson emphasizes the downfall that is to come upon the false leaders of Israel. Prophets, priests and princes alike shall be destroyed before Jehovah for their moral failure as leaders of the nation.

The second part of the lesson sets out in incomparable words the very essence of that which is pleasing to God. There is no substitute for a life of integrity and fidelity to Jehovah.

SPIRITUAL RESPONSE

By W. W. Adams

History discloses this bit of encouragement to all who love the right: Whenever the hour of crisis and great need arrives God has someone ready to meet the crisis. A work was needed in Jerusalem, among the rulers. Isaiah was ready. Rulers, prophets, business leaders and common people must be made to hear God's message. Micah was ready. Reared in Moresheth, near Gath, away from "cultural advantages," he became rugged, brave. He knew civil and religious leaders, and was closely identified with the common people, whose burdens and needs aroused him to action. He also knew Jehovah. Careful study of his prophecy reveals that he came as close as any Old Testament prophet to discerning the true nature of God and of vital religion. Then he knew the law of God. He was thoroughly acquainted with the Decalogue and with subsequent legislation designed to interpret and apply it in the lives of the people. Meditating upon God's nature and law and witnessing the conditions of rulers and masses, he was ready to heed God's call to action.

Here is what he saw as he looked out over the land. There were the "heads of Jacob, and rulers of the house of Israel," members of the royal family, civil rulers and their wealthy friends. They were set to promote justice, happiness and general well-being among the people. But they hate the good, that is, justice, and they love the evil. They live in luxury, pay low wages, allow the workers to live in destitution, the workers whose toil creates the wealth enjoyed by the rulers. Their covetousness leads to all sorts of oppression and injustices: "And they covet fields, and seize them; and houses, and take them away: and they oppress a man and his house, even a man and his heritage." "The women of my people ye cast out from their pleasant houses; from their young children ye take away my glory for ever" (2: 2, 9). Yet outwardly they are religious: "They cry unto Jehovah."

In what respects would Micah change his message if he were delivering it in America in 1939? Or would he dare to deliver it?

Micah also observed other prophets of his day. Their task was to promote true religion and right living among all the people. They were to speak for God, whatever was needed. But they had sold out for monetary gain. To those who pay acceptable fees they speak messages of peace. Against those who fail to pay they stir up trouble, war. The pay determines the message.

Do modern prophets ever trim their message to suit the whims and material interests of their supporters?

Rulers, prophets and priests all are alike guilty. Blood money is used for building up the city. Judges take bribes and pervert justice; priests officiate for pay, prophets condone wickedness for monetary fees. Yet they complacently rely upon Jehovah for safety: "They lean upon Jehovah, and say, Is not Jehovah in the midst of us? no evil shall come upon us."

We sense the appropriateness of Micah's denunciations and warnings. Civil rulers are like cannibals. They "pluck off their skin from off them, and their flesh from off their bones; who also eat the flesh of my people, and flay their skin from off them, and break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron." Judgment is sure and severe. When they cry to God, he will "not answer; yea, he will hide his face from them."

To misuse God's gift is to lose the gift. Prophets were endowed with gifts for seeing visions, for discerning God's truth, for bringing spiritual light to people in darkness. Because they have subordinated divine gifts to personal, mercenary ends, God will shut off the vision, let blackness of spiritual night overwhelm them. In shame and confusion, they shall seek to hide from the face of Jehovah.

Only desolation awaits the city that fosters iniquity and injustice: "Jerusalem shall become as heaps."

The people were aroused. What shall they do to appease an angry God? Come to him with offerings of choice calves, rams; with rivers of oil! Increase the ceremonial exercises—and God will be pleased! If necessary, join in the pagan practice of human sacrifices!

No, priestly, ceremonial exercises must give place to, or at least be accompanied by prophetic, ethical religion. God requires right action, love of kindness and fellowship with himself. Unless these basic requirements are produced by religious exercises, they are futile.

Which is easier, to multiply activity, religious ceremonies, or seek inward, spiritual renewal? Are preachers always fearless in proclaiming their message? Do you want them to be? Name some probable results if God's ministers in every church should speak for God as did Micah. Any connection between true preaching and national safety?

LESSON APPLIED

By Howard K. Williams

On the cover of a magazine was a picture of Trinity Church, New York City. Back of the church and towering far above its steeple was a great office-building. The picture was a night scene and lights were shining in the office windows. Which light will shine the brighter—that of the church or that of the business world?

It is not the purpose of this lesson to engender bitterness between those who have and those who have not. That is cheap and easy. It is to show the whole social situation and to discover why it is that some have much while others starve—all with a view to a Christian solution of the problem.

The Prophet Micah

While Isaiah was preaching in the city of Jerusalem, in the country a peasant lad named Micah was asking himself some questions about conditions. God

can use a man who thinks, and God spoke to Micah. The Book of Micah contains some of the divinely inspired observations of this rural prophet. You would do well to read carefully the entire prophecy.

The Conditions as the Prophet Saw Them

How graphic is his presentation of the terrible conditions among the leaders. They hated justice and good, and loved evil. Their greed was such that they picked the skin and flesh as a beast would devour his prey. They were like cannibals. They ate their victims.

Could any language better describe the avaricious attitude and practices of many men through all the ages down to our own time? Having enough and more than enough for themselves, what have they really cared about those who did not have?

The outstanding people of the world are the few who have remembered the less privileged. They stand forth all the more because they have been so few.

The cruelty and the thoughtlessness of many of the rich; their grasping spirit; the demand that the workers toil for a minimum wage; the seeking of the very best for their own children, and the ignoring of the needs of the children of the workers—these are conditions that face us now, as then.

The Prophet's Attitude

Micah, the prophet, charged the "preachers" of his day with saying: "Peace! Everything is all right!" Everything was not all right. So long as those "preachers" were well taken care of, they did not try to change conditions. Because of their selfish indifference they lost their vision. Their condemnation was, "It shall be night unto you!"

Look about you and see the conditions of superabundance and of dire want. Encourage illustrations from the pupils out of their own observation and experience. What should be the attitude of a Christian leader, a business man, a politician, a workman, a preacher, a Sunday school teacher, a young person, toward this situation? Should a Christian belong to a labor union? Should he take part in political and social reforms? What are you doing to solve the problem?

God's Wrath Against Those Who Tolerate Such Conditions

While many of the prophets of the Old Testament preached assiduously against idolatry and irreligion, Micah majored against social injustices and inequalities. He was roundly criticized because of this, and in the second chapter he replied to his critics. Read Micah 2: 1-7 in one of the modern speech translations. That by Moffatt is excellent and makes clear the judgment which would come upon the land.

That sort of preaching is no more popular today than then. If the preacher dares to call to mind the duty of Christian leaders to remember the underprivileged and to deal justly with them, they cry: "Stop harping on that! Preach the gospel. Anyway, God is love, he is merciful." We have gone far afield on this "God is love" teaching. God *is* love, but woe to those who refuse obedience to that love! The wrath of indignant love is more to be feared than the wrath of hate! God is the All Just as well as the All Merciful. "Thou shalt not tempt the Lord thy God!"

What Doth the Lord Require of Thee?

Here then we have two factors: the horrible condition of selfish, thoughtless overabundance in the face of dire and constant need, and the just God who is never unmindful of such things. Now, in view of these two factors, what shall we do? Shall we become Communists, Socialists, Anarchists? Micah in the sixth chapter sets about answering that question.

1. *Negatively.* He tells us that religious worship, so called, cannot take the place of practical helpfulness. There must be a sensible solution of the problem.

"Shall I . . . bow myself before the high God?" (Micah 6: 6). Bowing before the high God is all right, so far as it goes. Only as we do that shall we begin at the right place; but if we end there, worship becomes a mockery. How many go to church on Sunday, and smugly and with sanctimonious faces sit through the service, who during the week drive their workers with relentless hand for insufficient pay, or receive rent from hovels not fit to live in, or engage in nefarious business such as the liquor traffic, or cheat their employer by shoddy work! Will this please God? The answer is obvious. *Are your methods of getting money in harmony with your Sunday vows?*

"Shall I come before him with burnt offerings . . . and rivers of oil?" Will God be pleased with big gifts? How can a gift enrich God? Every man owes to God's service the first fruits of his income. If he doesn't bring that to God, he is a thief. There is no virtue in paying interest on your loan. We have not a penny that God did not bestow. Hence, we should first give God of the profits, at least, one tenth! But if a man gets a million dollars by grinding down other men, no amount, however large, can cover the evil. God cannot be bribed.

"*Shall I give my firstborn?*" It is a great thing so to live that one's children will dedicate their lives to God. Had Abraham ground down his servants, the sacrifice of Isaac would have meant nothing to God. How many people think that they can relieve their own responsibility by virtue delegated from a relative! God requires something of each of us.

2. *Positively.* Micah does not leave us in the dark as to what God does require. "God has showed you what is good," he says.

"*To do justly.*" How can a man do justly unless he knows what justice is? How can a man know what justice is unless he knows both sides? Muriel Lester tells of an experience when she was a child of eight. The train on which she was riding passed through the East End of London and stopped for a few minutes. Looking down at the unsavory dwellings, she asked her nurse, "Do people live down there?" "Oh, yes," came the reply; "plenty of people live down there, but you needn't worry about them. They don't mind it. They are not like you. They enjoy it."

This is the attitude, shall I say, of most people? In rich and comfortable circumstances, of even so-called Christians. We have no sense of the other fellow's condition and we are not interested to find out; therefore, we cannot be just to him.

Today Muriel Lester has learned both sides. She has become a world factor in social betterment. Read her book *It Occurred to Me!*

A poor man rebuked a minister for mentioning in his sermon a certain rich man as an example of energy, "Seeing as how he got his money," said the man. "How *did* he get his money?" the minister asked. The complainant did not know. Each side must know something of the other side before we can "do justly." A practical question to discuss is: How can I become better informed on social conditions?

"*To love mercy.*" We love show and pleasure and comfort and reputation. Did you ever fall in love with mercy? Do you ever give up anything just because you want to be kind? Kind to someone who cannot possibly pay you back? Is there anyone you know who needs such kindness?

"*To walk humbly with thy God.*" One day I saw two young people walking along the street. Anger was written large upon their faces. Though they were on the same pavement, in spirit they were miles apart. "Can two walk together, except they be agreed?" You cannot walk with God unless you sympathize with mankind and help wherever you can.

Thus we have what many consider the noblest statement of religious living to be found in the Old Testament: "To do justly, and to love mercy, and to walk humbly with thy God." Does Christ demand less or more than this?

VIEW-POINT OF YOUTH

By Colena M. Anderson

The Christian religion has two phases, personal and social. Each phase is necessary to the other. To neglect either tends to destroy the usefulness of the individual; and the emphasis on one aspect above the other often leads to sharp disagreement and possibly open dissension.

From my observation, pleas for social justice are received most sympathetically by youth, and in today's lesson the teacher may have to restrict rather than urge discussion. But let us be wise in our restrictions. Let youth have its say, and let us not show that we are shocked by what it says.

I am thinking that the younger leaders might teach this lesson better than some of us "oldsters." Why not consult in advance of the meeting two or three members of the class and get suggestions from them concerning situations that they think display injustice? We need the point of view of youth. I know a number of young people who could give me data and suggestions that would make this a helpful article. I wish they were near enough now for me to confer with them, but they are miles away (I'm somewhere in Iowa on a train traveling west, while some of you are traveling east from Los Angeles. I'm sorry to have missed you at the Convention.)

If your conference still leaves you the major part of this lesson to plan, I suggest a procedure which usually has proved stimulating and productive of ideas. Divide the class into four groups. Set each group to work on one of the assignments below. Limit the time for their group discussion and ask each group to elect a spokesman to report the findings.

Sacrifices.

1. *Kinds mentioned in the Bible.*
2. *Their appeal.*
3. *Their limitations.*
   A. How deep do some go?

I. To Do Justly.

1. *What does this mean for young people?*
   A. In stores?
      Handling of goods they do not intend to buy, or
      Charging more than the article is worth.
   B. In school?
      With reference to their parents, their teachers, themselves, their children-to-be.
   C. At home?
      Rights of others with reference to lights on after bedtime, radio programs, practice hours.
   D. Driving an automobile?
   E. At work?
   F. Attitude toward other nations?
2. *What injustices exist in your community?*
   Example: Race discrimination.
   What are you doing about it?
   What more could you do?

III. To Love Kindness.

1. *What does this mean to you when you think of:*
   A. Underprivileged children?
   B. Dependent old folk?
   C. Any other groups you may think of?
2. *What is your community doing to care for these persons?*
3. *What more could it do?*

IV. To Walk Humbly with God.

1. *What does this mean for individuals or groups:*
   A. With special talents and privileges?
   B. Without special talents and privileges?
   C. What more could it do?

When the class has reassembled decide upon a time-limit for the reports. So that all speakers may have an equal opportunity, let one speaker be the timekeeper. (A practice demonstration of dealing justly!)

Plan to devote time after the reports to a summary or to a more general discussion of any points that the majority of the class members wish to pursue further.

Close with the suggestion of some projects furthering social justice that the class might undertake.

WHAT DO YOU THINK?

1. The name Micah means "Who is like unto Jehovah?" Was that a good name for a father to give to a son? Does a good name help a son to lead a good life?

2. Micah, by denouncing those who oppressed the poor of his day, aroused opposition. Is it any easier to be a prophet of God in this present day? What dangers does the true prophet face?

3. Micah denounced the rulers of Judah. Did he, by doing so, show himself an enemy of his country or prove himself a patriot? In a democracy like our own, how much freedom of speech should be permitted? What are the dangers? What are the advantages?

4. Micah denounced the false prophets also. In what respects was his message to the people different from theirs?

5. Where did Micah gain the courage for such fearless preaching?

6. Are God's requirements today any different from what they were in Micah's day? If so, in what respects?

7. Can there be any vital religious life if justice and mercy are absent? What is meant by "walking humbly with thy God"? How do Micah's words compare with Jesus' words in Matt. 22: 37-39? In Matt. 25: 31-46?

THE LESSON BROADCAST

By Bernard C. Clausen

The Announcer. There were false prophets who said what they were paid to say. But the great spirits were moved with compassion, and spoke out boldly against the oppressors. Chief among these was the prophet known as Micah.

The Narrator. Here was a man who seemed to know how it felt to be needy. Hunger and illness and anxiety in others hurt him, too. He was stirred to the depths of his being by the trouble he saw. Modern preaching seems pale by comparison with such frankness.

Micah. Hear, I pray you, ye rulers of Israel! You eat the flesh of my people, and break them in pieces, as flesh within the caldron.

The People. We shall cry unto Jehovah.

Micah. He will not answer you.

The People. We shall wait for his word.

Micah. This is what he will say. You abhor justice. You build Jerusalem with iniquity.

The People. But we shall offer our sacrifices, our burnt offerings, our rivers of oil.

Micah. He hath showed thee what is good. What doth Jehovah require of thee but to do justly, to love kindness, and to walk humbly with thy God?

The Commentators. Out of the enraged compassion of Micah came one of the greatest sentences in the history of religion, combining the justice of Amos, the love of Hosea, and the divine companionship of Isaiah in one great creed of duty.

Translated into American—the summary of faith might read:

"How shall I enter the Eternal's presence?

"How shall I worship the God of the Universe?

"Shall I come to him with vested choirs, with ritual and with stately ceremonies?

"O, America, your conscience tells you what is good. What does the eternal ask of you but to be just and kind, and to live in unbroken fellowship with your God?"

What would Micah say if he lived in a city with 125 millionaires and 135 blocks of terrible slums?

LESSON 13—SEPTEMBER 24

Isaiah: Foretelling the Birth of the Messianic King

Isaiah 7:14; 9:1-7; 11:1-5

7: 14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

9: 1 Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

11: 1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

KEY VERSE: *His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—Isaiah 9: 6*

TO BE READ EACH DAY

Sept. 18. M. Light in the Darkness. Isaiah 9: 1-7.
Sept. 19. T. A Friend of the Oppressed. Isaiah 11: 1-5.
Sept. 20. W. The Righteous King. Psalm 72: 1-7.
Sept. 21. T. A Refuge from the Storm. Isaiah 25: 1-5.
Sept. 22. F. A Leader Undiscouraged. Isaiah 42: 1-4.
Sept. 23. S. God Giveth Power and Strength. Isaiah 40: 27-31.
Sept. 24. S. Zion's Happy Future. Isaiah 35: 5-10.

SCRIPTURE SAYS—

By J. W. Bailey

The seventh chapter of Isaiah makes it clear that we are dealing with a very complicated political situation. Ahaz is the king of Judah. Rezin is king of Syria, with his capital in Damascus; and Pekah is king over the northern kingdom, Israel, with his capital in Samaria. Rezin and Pekah formed an alliance against Ahaz. From Isaiah 7: 6 it appears that they intended to place one Ben-Tabeel of Syria on the throne of Judah, in the place of Ahaz, but they failed of their purpose.

Ahaz was greatly alarmed by the attempt, as also were his subjects (Isa. 7: 2). It was left for Isaiah to put heart and courage into the king and his countrymen. Isaiah's message is given in 7: 3-9. He declared that the two kings who had made their plans to overthrow Ahaz and Jerusalem would utterly fail in the attempt. They were but "smoking firebrands," almost burned out. They had been engaged in strife and warfare so long that they were about done.

A second time the Lord spoke to Ahaz through the prophet Isaiah. He proposed that Ahaz ask for a test, but the king refused. Isaiah then replied that the Lord would give one anyway. There should be a child born, and before the child should reach the age at which he would know the difference between the evil and the good, the land of the two kings, Rezin and Pekah, would be desolated (Isa. 7: 1-16). As a matter of fact, Damascus was captured by Assyria in 732 B. C. and Samaria was taken in 721 B. C. Isaiah was right; the two kings were about at the end of the way.

No specific time can be fixed for the words of the prophet recorded in the second passage (Isa. 9: 1-7). Some would connect the passage closely with the situation which we have just described, but there is no certainty at this point. The same is true of the passage from chapter 11. The only facts we have are general in character; they are not tied up with any specific time.

Any fair reading of Isaiah 7: 14 will show that the words of that remarkable prophecy were addressed to Ahaz. The Hebrew word which is used in this passage and which has been translated into English as "virgin" was used of any young woman whether married or not. In Genesis 24: 43 and Exodus 2: 8, for example, it certainly means a virgin but in Proverbs 30: 19 the one in mind is a young married woman. When the Greek translation of the Old Testament was made, the translators employed the special Greek word which means virgin in the strict sense, and this is the meaning given to the word in Matthew 1: 18-23.

In Isaiah 9: 6, 7 the child that is to be born is specifically indicated to be of the line of David. The child is to have four names. The first one is "Wonderful Counselor." There is no basis for making two names of this. The Hebrew is clear; it is one name.

The second name is "Mighty God." There is no exact parallel to this statement anywhere else in the Old Testament. The Messiah is to have not merely human qualities but divine also.

The third name is "Father Forever." Psalm 21: 4-7 helps us gain a true understanding of this idea. To identify the Father and the Messiah would not be true to the Scriptures.

The fourth name is "Prince of Peace." Both of these words are used a great many times, but only here are they found in combination. One should compare with this passage the words found in Micah 5: 1-3.

The passage from Isaiah, chapter 11, likewise describes one who is of the stock of David. The first nine verses of this chapter are a unit and should be considered together. The equipment of the Davidic king shall be from the Lord, for the spirit of the Lord shall be upon him.

The wild animals shall become so peaceful that even a small child shall be able to lead them about without danger. The idea that a child shall lead people to the acceptance of the Messiah, while beautiful and sometimes true, is entirely absent from this passage.

The child even shall be able to play about the den of the viper and the asp. Both were poisonous reptiles. The picture of peace is an impressive one, but the language, of course, is intended as figurative and ideal.

The holy mountain is the mountain upon which the city of Jerusalem is situated. Compare Isaiah 2: 1-3, and Micah 4: 1, 2. The idea was common.

The Heart of the Lesson

The first thing common to all the material included in this lesson is the idea of a golden future for the people of Israel.

The second is that this future is to be brought about by one who is given by God to his people.

The third is that this Messianic king is to be of the line of David.

This Messiah shall have all needed resources through his possession of the spirit of God. He shall rule in righteousness and justice. He shall be concerned especially for the poor and the neglected. He shall bring in a reign of universal peace and good-will. All men then shall live in security and confidence.

SPIRITUAL RESPONSE

By W. W. Adams

There is the human element in the origin of this Messianic prophecy. This we can understand. God's promise to David was clear: his throne would be permanent, his kingdom would increase until the earth would be full of Jehovah's glory. Now in Isaiah's day these promises are eclipsed. Syria and Israel in the north are at war against Judah; Assyria is threatening; Ahaz, the king of Judah, is endangering the Davidic throne through a contemplated alliance with Assyria. If such an alliance is effected, it means distrust of Jehovah and the ruin of Judah. With the kingdom thus declining in power and influence because of a weak and unworthy king, it is indeed the hour of darkness and despair.

Isaiah counsels Ahaz to trust in Jehovah, not in Assyria. The king refuses. Isaiah requests that he ask a sign of Jehovah; this will encourage him to trust Jehovah. The king continues, stubborn, self-willed. Is there hope? Yes—in Jehovah. He has resources yet unused. Human kings may fail, the kingdom may be eclipsed temporarily. But God will not fail.

God will give a sign in spite of the king's stubbornness: "The Lord himself will give you a sign." The virgin's son shall be named "God with us." That is the sign: "God with us." God *is* with us; he will not fail us. Through this child-king, yet to be born, God will reveal himself and carry forward to fulfilment his promise to David.

Thus far the events of this story are clear. Now we come upon mystery: the divine element comes to the fore; we stand in awe and reverence. The exact meaning of the sign, the birth of the child, to Isaiah, Ahaz and their contemporaries fades into obscurity. We become puzzled and enraptured with the vision of the future king and kingdom. The description of the kingdom, its fruitage among the nations, and of the king in that kingdom grip our imaginations. Our minds run from the details of the picture down through succeeding centuries to the fulfilment in Christ and his unfolding purpose and kingdom.

The prophet transports us from the present to the future. Yet his language is that of fixed events—the perfect tense. These things *have* occurred.

The picture is complete. The Messianic King will usher in a reign of peace. War, most severe in the northern tribes of Zebulun and Naphtali, now brings gloom, anguish, contempt, darkness, shadows. But not forever: the light will break, the glory will return. Victory and joy will be restored. The nation will again increase; together with joy, comparable to the harvest season and the spoils of victory. War will cease, as the might of the oppressor will be broken. Implements of war and the bloody paraphernalia will be burned as fuel, in the time of peace; the Prince of Peace will have come.

Now we come upon the basis of this vision of hope and promise. Jehovah will give us a child, a son, a king. The government shall fall to him, for he is worthy: He is a king—*the* king. His names indicate his kingly qualities: Counsel, might, eternal fatherhood, peace. He is worthy of governmental responsibility. Ahaz and other human kings may fail, but not the Messianic King. Under him, the Davidic throne will be secure. His dominion will be great, and the fruitage of his reign, peace in particular, will increase. The extensiveness and durability of the Messianic reign are due to the basic qualities of the foundation of that reign: justice and righteousness. The Davidic kingdom is secure in the hands of the coming Messiah because it is rooted in justice and righteousness, and because the full resources of Jehovah lie back of this King: "The zeal of Jehovah of hosts will perform this."

Though a tree may fall, the stump remains. David's successors may fail and his kingdom decline, but there are the roots, from which life will spring: a shoot and a branch that will bear fruit. This shoot, the Messianic King, will bear fruit because of his character and personal equipment. The Spirit of Jehovah will possess and control him. This spiritual presence will manifest itself in several ways. He will have wisdom, insight, counsel, strength and the fear of Jehovah: knowledge, power, piety! He therefore will judge, not superficially, but with righteousness and equity. The poor and the meek will share his blessings. The wicked shall be broken. No indecision and inactivity will characterize this King: his girdle is righteousness and faithfulness.

Point out the elements of this prophecy that accurately describe the person and work of Jesus. To what extent have the qualities of this reign here described been realized? Do human rulers still retard the realization of the Messianic kingdom? What do you mean by the phrase, "Christ, the hope of the world"?

LESSON APPLIED

By Howard K. Williams

The purpose of prophecy is not to satisfy curiosity, but to inspire hope. In the days before Jesus, the Hebrew people, facing their varied adverse experiences, often were hopeless, as men always are without the sense of the presence of the Divine. To this hopeless people, Isaiah gave some of the first and most definite prophecies of a Divine Messiah. Isaiah lived approximately seven hundred years before Christ.

As we look back upon these prophecies, we of necessity read into them a larger meaning than they could have had to the people of the day when they were first uttered. We have the history of Jesus and his work through two thousand years to give them fulness of meaning. Yet, what a light and hope must have been given to the people of that day when Isaiah preached of the One who should come to redeem Israel! You will do well to read carefully the entire chapters from which the printed Scripture passages are selected. Above all, remember that inspiration and hope to your scholars should be the result of your teaching of this lesson. The very

names given to the Messiah are indicative of his character and of our assurance in him.

Immanuel (Isa. 7: 14)

The word "Immanuel" means "God with us." When John Wesley was near death's portals, he exclaimed, "The best of all is that God is with us!"

The scene of this verse is interesting. Rezin, king of Syria, and Pekah, king of Israel, had conspired against Ahaz, king of Judah. Ahaz was panic-stricken. His heart and his people's hearts were "moved as trees are moved by the wind" (Isa. 7: 2). Then God told Isaiah to bid Ahaz not be afraid. "If you don't believe, ask for a sign from God." "No," said Ahaz, "I will not tempt the Lord that way." "Well, then," said Isaiah, "you shall have a sign from the Eternal himself. There is a young woman with child, who shall bear a son and call his name Immanuel, and before he can tell good food from bad, the land whose two kings are your terror shall be desolate." (Moffatt.)

In other words, the child named Immanuel brought to Ahaz an assurance of victory through the presence of God. Some commentators deny that this verse is a Messianic prophecy, but most scholars are agreed that the name Immanuel, even though given to the boy born then, was an object prophecy of the great fact, realized in the birth of Christ seven hundred years later. This clearly is the view of Matthew 1: 23.

The important thing for us today is to remember that God is with us in Christ. Christ understands us, because he was one of us. He was appreciative of nature, the flowers, birds, sunsets. He went to parties and weddings. He loved his friends, and rejoiced with them or was disappointed in them. Sometimes he was tired and weary. He entered into life fully and therefore we can have fellowship with him.

"He walks with me and he talks with me." Herein is our strength and hope of victory.

Do you realize and appreciate Christ's presence in your life daily? How can we practise the presence of God?

Light Through the Darkness

Prophecy often has a double reference, the local and the far off. While promise of light was given to Ahaz amid the dimness, here surely is reference also to the Great Light, Jesus.

And what a thing light is! Look out of your window at night. Then look out in the light of day. In one case, indistinctness, even blackness; in the other case, the hills, the sky, the beauty of the flowers!

"I was scared the other night," a young man said to me recently. "We were driving along a road where there were no lights. Suddenly our headlights went out and my father got completely off the road." How easy to get off the road without a light!

A friend of mine went on a sightseeing trip through a cave. She became separated from the party and was lost for a little while in the blackness. Fear gripped her. Feeling her way along frantically, she came to a turn, and saw —a light!

"Do you see that gleam of light?" Christian is asked in *Pilgrim's Progress.* "Keep going toward that light." Jesus is the light of the world. Is he your light? How can we live in the light of Jesus? Look up Bible references to Jesus as the true light.

A Child Is Born

"Was Jesus ever four years old?" asked a child of four as he looked up suddenly from his play. "Why, yes; surely he was," replied his mother, nonplussed by the question. What was in the child's mind in asking the question?

Yes, Jesus, the Messiah, took upon himself our form, that we might be one in understanding. Jesus, by his humanity, shows us what a human can be with his divine help.

"*Wonderful Counselor.*" How the world of Isaiah's day needed a counselor, and how we need a counselor in our day! Isaiah prophesied a Wonderful Counselor, and Jesus fulfilled that promise. A lawyer came to Jesus for counsel. "Which is the greatest commandment?" he asked. The rich man, with senses surfeited, asked, "What must I do to have life worth while?" The sinful woman asked, "Where is the best place to worship?" Wise people desiring advice and direction, go to counselors who know. They turn to those who are versed in special fields: the lawyer, the doctor, the chemist, the botanist. Jesus is the great specialist on eternal life. Nobody ever lived rightly and completely except Jesus. The wise person will not go to charlatans or novices for information concerning life, but to Jesus. The great Messiah invites, "Come unto me." He is truly a Wonderful Counselor, and the man is wise who strictly follows his advice.

Suppose the statesmen and the national leaders were to go to Jesus for counsel, would we have wars? Do you seek Jesus' counsel?

"*God, the Mighty One.*" We admire strength. First, we admire physical strength. This is the poorest sort of strength. Some people never get past this idea of strength. One woman said she wanted "a big, strong man for a husband." More than this is essential to successful married life. A boy admires a six-footer. He doesn't look further until later. Thousands listen in on the "big fights," as though winning in such contests were life's greatest achievement.

Later, if we grow, we learn to admire intellectual strength. We find that even physical strength requires intellectual strength, if it is to have its largest fulfilment. It must be directed strength. As we grow still older we learn that even the wisdom of men is not so wise after all.

For, as we keep on growing, we come to admire the strength of goodness. It is only as goodness directs intellect and the physical strength that men are really strong. Jesus has the strength of goodness. He is the Mighty God. Because of this, he is our hope and our Saviour.

"*Father of Eternity.*" Alas, that the word "Father" must be explained to so many, for many fathers are anything but what a father should be. Jesus is the wise, caring Father, the protector and guardian through all eternity; not for a day or a year, but through eternity. God through Christ will keep you in his care alway. The one in his care has no need of fear, now, tomorrow, or through eternity.

"*The Prince of Peace.*" It takes strength to be gentle. Only weak people are rough! Rough usage, rough words, rough conduct are not signs of strength, but of weakness. The story is told of a dwarf who tried to help a man who had a broken limb. But the poor little dwarf could only pull and drag, causing agony to the injured man. Then a giant came along. His great strength made it possible for him to lift the man gently and to carry him to a place of refuge. The strongest are the gentlest. Jesus, because of his strength, is Prince of Peace. And because of his strength, the peace of his kingdom shall be lasting; not the temporary lull between battles. Justice and righteousness shall be the order of his kingdom, and the Spirit of God shall dwell in the hearts of men and all evil shall be done away.

Of the Messiah's names, Beecher said: "Our human names are destined to die. The waves of time will wash away all except the everlasting name, that of our Prophet, Priest, and King."

A Thought to Ponder and Practise

This is our great Christian hope in a seemingly hopeless world, ever on the verge of war, ever on the verge of despair. Is this hope established firmly in your heart? Is this promised One your own present possession?

Go over carefully each name applied to our Master and see if you have taken him into your life in all his fulness!

VIEW-POINT OF YOUTH

By Colena M. Anderson

In August, when we studied the lesson on the courageous Elijah, the suggestion was made that you play in the worship service selections from the oratorio, "Elijah." Today's lesson, with its text, "His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace," calls for that very chorus from the oratorio, "The Messiah." This triumphal music surely will stir all the hearers. Phonograph records should be readily obtainable.

In small churches that do not have victrolas, this might present a good opportunity for suggesting that the class or Sunday school as a whole undertake to purchase a machine to make available fine religious music specially selected to fit the Sunday school lesson or the themes of other meetings. (Members of the congregation might be willing to donate records.)

The lessons for the next quarter will deal with the teachings of Jesus and their significance for us. Today's lesson is a fitting introduction for next quarter's studies and may provide the stimulus for beginning a collection of prints of famous paintings of Jesus, or poems about him, or testimonies of what he means to individuals. Pasted on a large piece of cardboard with illuminated borders (in the manner of the illuminated pages made by the monks), such a collection might become the Christmas gift of the class to the Sunday school or church.

As a variation of this idea, call one poster, "As Isaiah Saw the Messiah," and list there Isaiah's descriptions. To this poster could be added the testimonies from painters, poets and hymn-writers showing that Isaiah's prophecies were fulfilled.

Even if the poster is prepared, it also will be worth while to ask the class to make a complete list of these descriptions of Isaiah's. They flow from his pen like a crystal-clear waterfall. One after the other the words come, in quick succession, each one magnificent and deeply significant: Immanuel (God with us) (Isa. 7: 14), light, an increase of joy, child, Son, Governor, Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace! What a glorious crescendo! And add to that: The spirit of understanding, of counsel and might, of knowledge, of the fear of the Lord, righteous judge, girded with faithfulness (Isa. 11: 1-5).

For sheer dramatic beauty, the text of today's lesson has few equals. Along with other passages from Isaiah, this text should be read in unison by the class. The reading of it should constitute an act of worship, like singing a hymn or saying a prayer.

Beautiful as Isaiah's prophetic pictures are, the fulfilment of his prophecy is even more beautiful. It is to the consideration of the fulfilment of the prophecy that we must give the major part of the class time, asking: How true a prophet was Isaiah? How clearly did he see the Messiah?

One by one, then, examine his prophecies and compare them with the fulfilment.

A great light. What has Jesus brought to dark places? What has the Christian religion done to old superstitions? What brightness has shone from it in non-Christian lands?

Immanuel. Why are so many hospitals and churches called by this name?

Increaser of joy. Are Christians more joyful than non-Christians?

Child. Lead the class to decide what it means that Jesus was born a babe and grew up through childhood as they have.

Son. Did Jesus conduct himself like a son? What were the marks of his sonship? What does this mean to you?

Counselor. Whom did Jesus counsel in his day? Has he ever advised you? What is his advice concerning love?

Prince of Peace. Considering the state of the world today, can we say that Jesus is the Prince of Peace?

One having the spirit of wisdom and understanding (Isa. 11: 2). What story of Jesus' life illustrates this?

Faithfulness (Isa. 11: 5). See the story of his temptation in the wilderness (Matt. 4: 1-11).

Along with these verses should be considered the picture of Christ's kingdom contained in Isaiah 35: 5-10, so beautiful that to analyze it seems a sacrilege. Perhaps the best we can do is to let the class read it in unison slowly and thoughtfully. Then vary the procedure by asking only one member to read it, but one who reads well, and urge the class to use their imaginations, trying to create in their minds an image for each prophecy, some association that gives deep meaning to Isaiah's words. Use whatever technique you wish, but burn the verses into the minds and hearts of your pupils. It is not necessary or wise to make a "lesson" of the passage. Let it influence them as a masterpiece of art and a divine revelation.

WHAT DO YOU THINK?

1. Are the war clouds which cover the sky today lighter or blacker than those in the days of Isaiah?

2. Can a man who lacks religious faith be a truly great statesman?

3. Can you show that the political policy which Isaiah advocated was the result of his vision in which he saw the throne of God, high and lifted up above all earthly thrones?

4. Was Isaiah greater as a poet, as a statesman, or as a preacher?

THE LESSON BROADCAST

By Bernard C. Clausen

THE ANNOUNCER. There were dark and tragic years during these ancient centuries. But always there was, in the soul of the people, a sense of destiny which gave them great hope. It focused most clearly on their age-long desire for some divine redeemer.

THE NARRATOR. To all of them, this hope was real. Never a child was born in Israel without hope in the fond parents' hearts that this child might be the "promised one." But to no one was the hope more real than to Isaiah. With the statement of this promise, the prophet would encourage even the downhearted king.

THE KING. But we are ruined. The enemy will now destroy us.

THE PROPHET. Never. The promise is not yet fulfilled. You have not yet seen Immanuel.

THE KING. But what of his mother?

THE PROPHET. There shall be no gloom to her.

THE KING. How shall the people know?

THE PROPHET. They walked in darkness but will see a great light.

THE KING. What shall they name him?

THE PROPHET. Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

THE KING. And will he bring peace?

THE PROPHET. With righteousness shall he judge the poor, and decide with equity for the meek of the earth!

THE KING. How long, O Lord, how long!

THE COMMENTATORS. That radiant hope had its fulfilment in Jesus Christ. Joyously we sing:

"He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity."

Soon after this prophecy, faithful Jews began to complain at the delay in the fulfilment. "God tarries too long," they said.

There is a wind of God flowing through the world that will prove fatal to war.

A new universe is in prospect every time a child is born.

The real news is the births that are listed each day.

The Book Browser

This month books discussing religious education and missions claim the Browser's attention.

YOUR humble servant, the Book Browser, is bewildered and somewhat alarmed. When he opened BAPTIST LEADER last month and turned to the page which he had contributed, he discovered that the editors had taken unwarranted liberties with it. Instead of the entirely circumspect and really informing heading which he had prepared for his letter, namely: "This month the Browser discusses books for preachers," he found something about rope and a hanging. All that needs be said in reply is that the account of the hanging was grossly exaggerated. Your Browser is still reviewing books and hopes to continue.

However, on the Pastor's Page, Deacon Ezra (or whoever it is that reports those preachments from preachers) broadcast the fact that the Browser is a preacher. That is true. At least, he has been *trying* to preach for a long time; and however poor his efforts may have been, he knows no reason for being ashamed of his calling. But he fears that if these personal revelations are continued, the next thing one knows the editors will be publishing his name, address, and telephone number. Then, when the Browser's false whiskers have been pulled off and his innocent anonymity has been destroyed, he will be left to the mercy of every enraged author who feels that his "masterpiece" received less praise than was its due. That, of course, is a risk which every truthful man must run, and the Browser, so long as he has breath, intends to call the literary balls and strikes "as he sees 'em."

The three books discussed this month represent different fields of interest, but each possesses some special merit which makes it worthy of the attention of the readers of BAPTIST LEADER.

■ The first is entitled *The Minister of Education.*[1] It is the work of Dr. W. A. Harper, a pioneer in the field of religious education. Dr. Harper formerly was president of Elon College and is now Professor of Religious Education in Vanderbilt University.

That this book has substantial worth is indicated by the fact that it has been named as a supplementary selection of the Religious Book Club, but it labors under a double handicap. The first handicap is mechanical. The book suffers in appearance because it received a much less pleasing format and typographical treatment than it deserved. The second handicap is literary. The author, in an effort to present his serious conclusions in a popular, entertaining, and concrete manner, wrote his book in story form. In that way he hoped to show how a modern program of religious education might be introduced in a church and also what gratifying results could be accomplished. But the writing of a treatise on religious education is one thing and the telling of a good story is quite another. In this case, the story never escapes from the atmosphere of unreality in which it begins, and it fails to do justice to the commendable presentation of religious educational theory which the book contains.

A pastor, so the story goes, decides to awaken his sleeping church by an injection of religious education. He straightway finds for his church a minister of education—a man with a Ph.D. who, wonder of wonders, combines with his theoretical knowledge, professional experience, religious zeal, good understanding and common sense. That is amazing discovery number one.

Then the pastor finds in his congregation a member who will contribute the minister of education's salary amounting to $5,000 a year. That is amazing discovery number two. A good minister of education can be worth $5,000 a year to a church, but if you will tell the Browser how many ministers of education in this land of ours are receiving today $5,000 a year; or if you will tell the Browser how many churches there are that can raise $5,000 a year after adequately caring for the pastor's salary, current expenses, and benevolences—well, perhaps the Browser has said enough to show what he meant by his statement that the narrative possessed an air of unreality.

But the reader, by forgetting the story and giving heed to the wise words which the author puts in the mouth of this superminister of education, will gain an excellent prospectus of the entire field of Christian education from the progressive view-point, and a valuable insight into "creative" teaching.

■ *Making the Bible Live,*[2] by Georgia L. Chamberlin, comes from the University of Chicago Press and, like all the books issued by that press, is beautifully printed and appropriately bound.

In this book Miss Chamberlin undertakes to indicate an approach to the Scriptures which will make them understandable and realistic to present-day readers. To that end, each book of the Old Testament (the New Testament is not treated in this volume) is viewed in its historical setting and also as a work of literature. The story which each book gives is told in some detail and in somewhat the same manner that it is proposed that the teacher tell the story to his class. Each presentation is concluded with a summary and a statement of legitimate inferences for life today—in other words, applications of the Scriptures which may properly and helpfully be made.

Miss Chamberlin, as many will know from her previous writings, is thoroughgoing in her advocacy of the results of modern historical criticism. Some conservative readers may count that fact against this book, but it may still be read with profit whether as a literary and historical introduction to the Old Testament or as a discussion of the use of Old Testament material in Christian education.

■ The third book is titled, *Right Here at Home.*[3] It has come from the pen (should we nowadays say typewriter?) of Frank S. Mead, minister and able religious journalist.

This is one of the current missionary reading-books. It is recommended especially to young people, but older readers may read it with equal satisfaction. Mr. Mead, in a manner which is always interesting and vital, recounts the triumphs of the cross on home mission fields. There are countless true stories; for example, that of the ex-revolutionist from the army of Pancho Villa, who, hungry and friendless, wandered into a mission church and gained a vision of Christian service, and that of the young Negro, who in defiance of prejudice and poverty, established a school to train the youth of his race. There are stories from Alaska and from Puerto Rico, from the industrial centers of the East and from the migrant camps of the West; and all of them point to the Christian solution of life's perplexing problems.

The Browser believes that if more mission study-books were written in this easy, journalistic style and were filled with a like measure of human interest, there would be more readers of them.

Obediently yours,

B. BROWSER.

Books Reviewed

[1] *The Minister of Education,* by W. A. Harper. The University Post Publishing Company (Ashland, Ohio), 1939. 159 pages. Price, $2.00.

[2] *Making the Bible Live,* by Georgia L. Chamberlin. The University of Chicago Press, 1939. 384 pages; 3 maps. Price, $3.00.

[3] *Right Here at Home,* by Frank S. Mead. Friendship Press, 1939. 183 pages. Price: cloth, $1.00; paper, 60 cents.

All of the books reviewed on this page may be purchased from The American Baptist Publication Society.